THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXVI.

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TO

THE MEMORY

OF THE LATE

CHARLES R. STARKWEATHER,

OUR PERSONAL FRIEND AND BELOVED BROTHER,

WHO DIED

AT CHICAGO, ILL., AUG. 27, 1867,

WE AFFECTIONATELY DEDICATE

This Volume of the Freemasons' Magazine,

AS

A TRIBUTE TO AN ACCOMPLISHED GENTLEMAN, A SINCERE FRIEND,
AND A TRUE MASON.

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THE

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MONTHLY MAGAZINE.

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OUR TWENTY-SIXTH VOLUME.

Having rounded off a full quarter of a century, we lay before our readers to-day the first number of the Twenty-sixth volume of this Magazine. We would not, however, have it inferred that we expect or desire to continue it for another quarter of a century, or for any considerable number of years longer. We feel that we have done our full share in the department of periodical literature, and shall not regret when the time comes that we can, consistently with our duty to the Fraternity and to our own satisfaction, lay aside forever the editorial pen, which we have now held for more than forty years.

A quarter of a century in the life of an individual, devoted, as ours has mainly been, to any special purpose, must necessarily have witnessed many and important changes and fluctuations in the progress of that interest. Such has been our experience; but with it we do not propose to trouble our readers on this occasion. It is but the operation of a natural law, whether considered as common to man and to all things pertaining to man as an individual, or in his social relations. Take any quarter of a century of the world's history, and this natural result is manifest. With how many interesting, important, and thrilling events are the last twenty-five years of Cyrus the Great, of Persia, crowded! — the conquest of Sardis and capture of Crœsus, with all their romantic associations, as recorded by the "Father of History"; the subsequent subjugation, by the same mighty conqueror, of the various countries of the East, including Babylon, Phœnicia, and Judea; then the restoration of the Jews and the permission for rebuilding the Temple, for whose loss they had so long "mourned by the waters of Babylon." Such is only a most meagre summary of the more prominent events of that quarter of a century in the old world's history, and not an uninteresting epoch in that of our own Institution. Crossing, like our early brethren, from Asia to Europe, and to that classic land to which we are indebted for so much of our civilization —

> "Fair Greece! sad relic of departed worth!
> Immortal, though no more! though fallen, great!"

what a galaxy of grand events do we find in the *half quarter* of a century, between the years 490 B. C. and 477 B. C.! The invasion of Greece by the Persians, and their defeat by Miltiades, —

> "As on the mount to distant glory dear,
> When Marathon became a magic word;
> Which uttered, to the hearer's eye appear
> The camp, the host, the flight, the conqueror's career!
> The flying Mede, his shaftless, broken bow;
> The fiery Greek, his red pursuing spear;
> Mountains above, earth's, ocean's plains below;
> Death in the front, destruction in the rear!"

Then the eventful after-history of Miltiades, and of Aristides, and Themistocles, bringing us to the next invasion of the Persians, planned and carried out on such a gigantic scale by Xerxes, in order, it would appear, to stand thenceforth a lofty monument of warning to mankind of the vanity of human presumption and pride; for what more striking lesson of humility does all history afford us than this of the contrast between Xerxes in all his pride and pomp and power, leading on his countless myriads to the sure conquest, as he hoped, of the little and lowly land against which his wrath and revenge had been so fiercely excited, and the same Xerxes returning lonely, baffled, almost hopeless of escape, to his Asiatic dominions! Byron's picture of the sudden change, wrought in a single day, is familiar to all: —

> "A king sat on the rocky brow
> That looks o'er sea-born Salamis;
> And ships by thousands lay below —
> And many nations — all were his!
> He counted them at break of day —
> And when the sun set — where were they?"

But less known probably is the description of the old Greek poet Æschylus, — himself a soldier in the patriot army of Greece, — which, to our mind, is infinitely grander and more graphic: —

> "Deep the groans of Xerxes, when he saw
> This havoc; for his seat, a lofty mound
> Commanding the wide sea, o'erlooked the hosts.
> With rueful cries he rent his royal robes, —
> And though his troops embattled on the shore, —
> Gave signal of retreat; then started wild
> And fled disordered."

In the history of the same land of liberty and learning, let us reflect how powerful and prevailing an influence is still exerted over the literature and cultivation of this nineteenth century of ours, by the men that lived, the works that were produced in half a quarter of a century of the age of Pericles. Volumes, not pages, might easily and profitably be devoted to even a brief history of that eventful period to which it gave birth. Later still, in connection with Grecian history, what great deeds were accomplished, what marvellous and mighty changes were effected in less than a quarter of a century, by Alexander of Macedon and his Grecian companions in arms! In how small a portion of a quarter of a century was Christianity established by the life and death of its blessed founder, and the whole spirit and history of mankind permanently changed! A quarter of a century witnessed the uprising of the human mind from the depressing darkness of the Middle Ages; and, asserting its power and enterprise in the regions alike of mental and spiritual liberty and of material discovery, the spirit of ignorance and superstition fled dismayed before the art of printing, coming forward as the auxiliary of the Bible, and of the bold, free speech and thought of the Monk of Wittenburg, exposing the corruptions of the Church, while almost simultaneously the march of maritime discovery was led on by Christopher Columbus, and the new world of the West thenceforth afforded a wider and grander field for the development and exercise of human intellect, and energy and enterprise and skill. A quarter of a century! let the events of the last quarter of a century attest what terrible catastrophes, what wrondrous and startling changes that space of time may suffice to bring about in the social and political condition of a whole people.

We do not, of course, look for or expect to find such momentous changes in the history and progress of Freemasonry. Neither would we be so presumptuous as to attempt any comparison of such changes as may have occurred in our Order, however extensive or important in themselves, with the great events to which we have referred, and which so conspicuously mark a few of the great epochs in the world's history. Yet the comparison might not be altogether fallacious; for Freemasonry has been from the earliest times, and is at the present day, so identified with the entire history of the world and all its various nationalities, that it always has been, and must necessarily continue to be, materially affected in its existence and operations by the advancement and changes in political and social life. Passing over the earlier history of the Institution, and taking for illustration the second quarter of the tenth century, in the first year of which, when England was just emerging from a state of barbarism, King Athelstan assembled at the old city of York that celebrated Convention, composed of the most skilful, learned, and scientific members of the Fraternity from all parts of the then civilized world, and there collected, composed, and first published those fundamental and unchangeable laws and constitutions which are now held sacred as the ancient landmarks of the craft, — it would be difficult to point to any epoch in the political history of the world more important and more essentially affecting the future of civil society than was this to the Masonic Fraternity. It reduced the government of the society to a system of laws, and gave to it that order and regularity which have led it on in equal steps with the march of civilization, until it occupies to-day a relation in the social history of nations equalled only by that of Christianity.

Take again the quarter of a century beginning with the year 1717, when the first of the modern Grand Lodges was organized at London, and the Fraternity throughout the world brought under a new and more efficient system of government, one better adapted to its changed condition and to its future wants. What changes occurred, what progress was made during the succeeding twenty-five years! New Lodges were established in nearly every considerable town in the Kingdom of Great Britain, and in most of the British dependencies, — in the East Indies, in North America, in the West-India Islands, in Spain, France, Flanders, Holland, Switzerland, Germany, Denmark, &c. Nor need we remind the reader that it was in this period of twenty-five years that the first Grand Lodge on the American continent was organized in our own city of Boston, — to us, as American Masons, one of the most interesting if not important epochs in the modern history of Masonry. From this source went out, within the succeeding twenty-five years, authority for the establishment of Lodges in Pennsylvania, New Hampshire, South Carolina; the West Indies, Nova Scotia, Newfoundland, Rhode Island, Maryland, Connecticut, New York; and a few years later to Maine, New Jersey, Canada, North Carolina, Dutch Guiana, Virginia, and Ohio. Take also, as a marked epoch in the history of the Order in this country, the second quarter of the present century, in the first year of which broke out that terrible excitement and unjust persecution which nearly laid it prostrate in the dust, ruining the Lodges, scattering the Brethren, paralyzing their exertions, and branding their names, so far as malice and falsehood could do it, with infamy and disgrace. Many now living can recollect the trials of that sad day, in all of which it was our lot to be personally and somewhat conspicuously identified. It was our happiness also to see the Institution come out of the battle as the sun comes out from behind the black and lowering storm-cloud, imparting warmth, life, and vigor to the drenched earth; and we are now but too thankful in being permitted to see it occupying throughout the entire civilized world a higher place than it ever before occupied, with its ramifications spread out into every quarter of the globe, and everywhere commanding the respect of all men. Never before was it so popular, so numerous in its membership, so commanding in its intellectual strength, or so powerful for good or evil, — good, if wisely conducted and its teachings are followed; evil, if its laws and lessons are disregarded and its privileges abused. The alternative is in the hands of its followers, and the responsibility lies with them. If we would have it continue to be, as it ever has been, an useful auxiliary in the cause of morals, philanthropy, and religion, we must watch with jealous care the preservation of those fundamental laws and landmarks which underlie its foundations, and which have preserved and transmitted it to us from ages reaching far back beyond the record, into the traditions and mists of the past. For there is, unfortunately, in Masonry, as in science, religion, and literature, a class of minds so constituted that the desire for *change* renders it impossible for them to be content or perfectly satisfied with any existing condition of things, however wisely that condition may be adapted to their necessities or the purposes of their organization. Such minds are only happy when revelling in dreams of Quixotic *improvements*, having for their aim and object the subversion and overthrow of the *old*, and the establishment and adornment of the *new*, — "improvements" not directed to the attainment of anything more practical or useful, but rather to that which is different from, or utterly outside of and beyond, the bounds of common sense. For many a long age mankind were content to accept the history of the creation as given in the Bible, and to believe that they were all brethren, descended from two common parents, whatever differences in feature, form, habits, and language might afterwards have arisen from the various influences of country, climate, circumstance, and surroundings. Not so *now!* Such ideas as these are all too *old* for us, the children of this *new* age! Either each country must have its own Flora and Fauna, including MAN, derived from its own distinct parent stock; or, better still, as better satisfying the hungry appetite for the strange and *new*, the development theory appears, and a Darwin — wise philosopher and benevolent philanthropist! — arises to show us how *gradual progress* is the law of all creation, and how the little and lowly tadpole, of the far-distant ages of the past, under the influence of this all-pervading law, was "developed" from one form of existence to another until at length even the last *caudal* evidence of his last intermediate form being lost, MAN stood upon the earth! How infinitely superior — how much more rational and philosophical is this *new* theory of the nineteenth century than that old-fashioned one that was familiar to our childhood's memory! — "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

By such minds as that of the learned author above named, the tried and familiar paths and well-tested experience of the PAST are looked upon with a lofty contempt. The wisdom of the fathers is foolishness as compared with the greater wisdom of the children. To reflecting minds, such a spirit as this — despising the *old* and doing homage to the *new*—portends anything but good for the future of our Fraternity. To repeat the words used by us on another occasion, and which cannot be too often repeated, it is no less erroneous than dangerous to suppose that Masonry is, in the broad and common acceptance of the term, a *progressive* Institution; or that, in order to the full development of its usefulness, it must be made to conform to those principles and rules of government on which modern associations of various kinds — political, commercial, charitable, religious, literary, and scientific — depend not only for their efficient action, but for their very existence itself. Such an idea either weakly misunderstands or wilfully ignores the essential nature of the Masonic Institution. It entirely overlooks the two important facts of its *antiquity* and its *universality*, — that its origin lies in the far distant ages of the past, and that its present existence extends throughout all portions of the globe, and amongst every civilized people, as a *unity*. To subject and subordinate an Institution of this character, so venerable in its antiquity and so vast in its extent, to the local laws, customs, and ideas of any particular nation or people, would be to change its whole character and nature, and utterly subvert it as a cosmopolitan fraternity; a fraternity whose principles and essential characteristics are this day, as they have been for many ages past, not confined to the narrow limits of one nation or one people, but spread out on the broad stage of the vast world at large. We say, then, in the emphatic words of the wise king of Israel — "My son, forget not my law, but let thine heart keep my commandments; and remove not the ancient landmarks thy fathers have set."

Returning from this long digression, we conclude as we began, by placing in the hands of our readers the initial number of the second quarter of a century of the existence of this Magazine. How much longer it may be continued we know not. Time flies. The young come on — the old pass off. The seed is sown, germinates, buds, blossoms, bears its appropriate fruit, and decays. As in the vegetable, so in the human. In both, death is the element of life: the burial and resurrection: the seed returns to the earth — the soul, the emanation of Deity, to its original source. What then? Like the seed, to reenact its part? Philosophers have taught this. Christianity teaches otherwise — assigns to it higher duties and eternal life:

> "Life makes the soul dependent on the dust;
> Death gives her wings to mount above the spheres.
> Through chinks, styled organs, dim life peeps at light;
> Death bursts th' involving cloud, and all is day;
> All eye, all ear, the disembodied power.
> Death has feign'd evils, nature shall not feel;
> Life, ills substantial, wisdom cannot shun.
> Is not the mighty mind, that son of heaven!
> By tyrant life dethroned, imprison'd, pained?
> By death enlarged, ennobled, deified?
> Death but entombs the body; life the soul."

HENRY PRICE LODGE.

THE officers of Henry Price Lodge, at Charlestown, were installed by M. W. Grand Master Dame, assisted by the Grand Officers, on Wednesday evening, Oct. 24, in the presence of a crowded hall of members and visitors. Previous to the installation, the second degree was worked in an admirable manner, and received the unqualified approbation of the Grand Lodge. At the conclusion of the ceremonies in the hall, the company were invited to an elegant banquet, at which brief speeches were made by the new Master of the Lodge, the Grand Master, Brs. Moore, Marshall, Stearns, Wheildon, Warren, Nesmith, Haynes, and others. The new officers are as follows: Edward T. Woodward, Master; Gideon Haynes, Senior Warden; George F. Hurd, Junior Warden; Abel E. Bridge, Treasurer; Charles A. Winslow, Secretary; James Adams, Jr., Marshal; Rev. Oscar F. Safford, Chaplain; Frederick Zuchtmann, Organist; Albert D. S. Bell, Senior Deacon; Charles H. Bigelow, Junior Deacon; M. Allen Parsons, Senior Steward; William J. Seaver, Jr., Junior Steward; Nahum H. Chapin, Sentinel; Rowland Hill, Tyler.

GRAND LODGE OF TEXAS.

This Grand Lodge held an annual communication at Austin in June last. The M. W. Grand Master, Robert M. Elgin, Esq., in his opening address says: —

"All impediment to a free interchange of masonic courtesies having been removed, we are again in correspondence with our sister Grand Lodges of the other States in the Union, as well as most of those in foreign countries, with which we formerly held intercourse. In looking over the proceedings of those Lodges for the last few years, I have been gratified to find that amid the turmoil and bloodshed, the bitter feeling and hatred outside, the genuine principles of Freemasonry have governed the action of our sister Grand Lodges. Even in those jurisdictions where the strife was most bitter, and partisan hatred most intense, we find that, although the feelings of a brother or the action of a particular Lodge has occasionally gone beyond the teachings of the Order, and caused them to forget for a moment the time-honored regulations of the craft, the Grand Bodies have stood, almost without exception, as I trust they ever will, the great conservators of the institution, and have checked every movement calculated to degrade the Order into a participation in political and partisan affairs."

He holds the following language on the subject of *Sojourners and Rejected Candidates*: —

"Among the most numerous and not the least difficult of these, were the complaints made by our local Lodges of the admission by other Lodges of candidates who had previously been rejected, without the consent of the Lodge that rejected them being first obtained. Most of these offences against the recognized *comity* of Lodges and the plain regulations of our Grand Lodge, have been charged against travelling Military Lodges, who, having passed out of existence, cannot now be held responsible therefor. Some were made against Lodges in other jurisdictions, but for want of sufficient data, were not in such shape as to authorize me to present any complaint to the superior authority there. No complaint, I am happy to say, has been made to me upon this subject, against any of our chartered Lodges. The question in these cases has been whether or not a Mason, so initiated, shall be recognized as a true and lawful brother. I have decided that each particular case must stand upon its own merits, and is *voidable* or not, in accordance with the circumstances. That so far as he has been a participant in the wrong, knowingly, he is responsible. If the Lodge in which he was rejected finds that the candidate, to avoid rejection at home, has imposed himself upon a Lodge elsewhere, and received the degrees by false representations or fraudulent pretences, he should be excluded from the Lodge and reported as an impostor. On the other hand, if ignorant of our regulations in this respect, he has, in good faith, applied to some other Lodge after having been once rejected, and that Lodge, by neglecting to make the necessary investigations to ascertain the fact, has conferred the degrees—if he be of good character and free from physical defects to disqualify him, although the Lodge would be subject to discipline for its carelessness and neglect, the Mason so made must be received as a brother."

CONDITION OF THE ORDER.

A number of Dispensations and Charters for new Lodges have been issued during the past year, and the Order in the State seems to be rapidly recovering from the effects of the war. The committee on correspondence conclude their report with the following appropriate remarks: —

"But the rolling away of the storm cloud is followed by the brilliant sunshine, and with its advent the brethren of each jurisdiction have returned to their peaceful avocations. From the chequered pavement, the middle chamber, and the sanctum sanctorum, is again heard the busy hum of labor, as each craftsman strives to advance the work towards the ultimate completion of the Temple. The smoke of the ascending sacrifice is again seen to arise from altars whereon but lately lay heaped the ashes of a thousand wasted hopes; the footprints of the loved, but lost, are fast being covered by the drifting dust, or effaced by the footsteps of their successors in the work of life, while to cheer us in our good work we have abounding exhibitions, from the portals of each Grand Lodge, of the all-pervading influence of that "most excellent gift of charity," which is "the very bond of peace," and which, while each, doubtless, confides as strongly as ever in their own integrity of purpose, in engaging in the deadly strife, concedes the like to their late opponents, or at least "covereth as with a mantle" their suspected foibles.

"While humanity is constituted as it is, it must needs be that the handiwork of the most skilful artisans will be found to clash. The great moral trestle board will exhibit lines which, though designed by the most cunning artificers, will fail to harmonize, and too oft, alas! the sword and spear, tools all unknown to the true craftsman, will be wielded by the hands of the passionate to remedy defects, not in the principles which should guide in the erection of the moral structure, but in the application of those principles by the ignorant and unskilful. But may we not hope that as the mission of Masonry is more fully comprehended, and the pure principles of brotherly love and charity become more generally diffused, the harmony of these designs, drawn though they may be by different artificers, will be equalled only by that of the craftsman in their execution, from those laboring in the quarries to those engaged upon the polished corners of the Temple, or in erecting the cap-stone, until the grand structure, now painfully replete with evidences of jarring and discord, will ultimately be 'fitly framed together,' fitting with exact nicety in all its parts, —a Holy Temple, acceptable unto the Lord,—when within its sacred precincts the 'wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the young lion and the ox and the fatling together, and a little child shall lead them:' 'When the swords shall be broken into ploughshares, and the spears into pruning-hooks:' 'Nation shall not lift up sword against nation, neither shall they learn war any more;' and when all shall realize that He hath made of one blood all men, to dwell together upon the face of the earth."

JURISPRUDENCE.

We find the following among the standing regulations of the Grand Lodge:—

"That this Grand Lodge cannot recognize any other mode of making Masons than the one sanctioned by the immemorial usage of the craft, namely, 'in a regular Lodge,' after 'previous notice and due inquiry into character.'

"That this Grand Lodge cannot, and does not recognize any inherent right, or power, or prerogative in Grand Masters to make Masons at sight or will, out of a regular Lodge, and must regard the exercise of any such power not only as tyrannical, but in violation of the plain and unmistakable provisions of the Ancient Constitutions of Masonry.

"That this Grand Lodge does not recognize the right of any Lodge in another jurisdiction, to try and punish a Mason who has been duly dimitted and removed therefrom into this jurisdiction; but charges of unmasonic conduct committed by the brother prior to said removal, must be certified with the proof to the proper Lodge in this State for action, and if for conduct committed after removal, we do not recognize their jurisdiction at all.

"That this Grand Lodge regards the so-called degree of Past Master as nothing more than a portion of the ceremony of installation of a Master elect of a Subordinate Lodge; that it is useful for, and ought to be conferred upon all regularly elected Masters of Chartered Lodges; but it is not necessary to authorize a Master Mason to preside over a Lodge in the capacity of a Warden, nor as the appointed Master of a Lodge under dispensation; that it is not necessary to enable a Master Mason to confer the three degrees; and that any three Past Masters, who have presided over a Lodge for a constitutional term, are fully, perfectly, and completely authorized to administer this portion of the installation ceremony to a Master elect, or, as it is usually called, to confer the Past Master's degree upon him.

"That an officer, after election and installation, cannot resign said office; neither can he obtain a dimit from said Lodge until the end of the masonic year; but if such officeholder should remove from the jurisdiction, or otherwise become unable to attend the Lodge or devote his services to the office accepted by him, the same can only be filled by the W. M., *pro tempore*, until the office is filled by election at the annual anniversary.

"That the D. D. Grand Master, or whatever officer may set a new Lodge to work, under the authority of the Grand Master, be and is hereby instructed to examine the brethren nominated for Master and Wardens of the new Lodge, as to whether they are fully qualified to confer the first three degrees in due and ancient form, and, if not so satisfied, shall postpone the setting of the Lodge to work until satisfied that said brethren are so qualified.

"That the Grand Lodge of Texas declares that a belief in the divine authenticity of the Holy Scriptures is an indispensible prerequisite to masonic admission; and the Grand Lodge does not mean to exclude the Israelite, whom it does not regard as being disqualified for the mysteries of Freemasonry.

"That no physical defect, or bodily deformity, or deficiency of the human frame, be an impediment for a candidate into the mysteries of Masonry, except such as would prevent the candidate to be placed in possession of the ancient landmarks, and to exemplify the same to be recognized as a member of the craft.

"That the ostentatious display of masonic emblems is contrary to the spirit of Freemasonry, and that this Grand Lodge discountenances the wearing the insignia of Freemasonry in every day life, or the use of them on sign-boards, on business cards, or in any other way for the purpose of advancing the secular business of individual Masons."

THE LETTER "G."

THE following lines are illustrative of that profound reverence professed by the masonic Fraternity for the letter G:—

That name,—I learned it at my mother's knee,
  When, looking up, the dear maternal face
Smiling upon my eyes so tenderly,
  She prayed that GOD her little son would bless.

That name,—I spoke it when I entered here,
  And bowed the knee as man in worship must;
From my heart's centre, in sincerity,
  I cried aloud, "In GOD is all my trust!"

That name,—I saw it o'er the Master's chair,
  The hieroglyphic bright; and, bending low,
Paid solemn homage at the Symbol there,
  That spoke of GOD, before whom all should bow.

That name,—in silence I invoked its power,
  When dangers threatened and when death was nigh;
In solemn awe I felt the death-clouds lower,
  And whispered, "GOD be with me if I die."

That name,—the last upon my faltering tongue,
  Ere dust shall seal it, it shall surely be;
The pass-word to the bright, celestial throng,
  Whose God is GOD to all eternity.

That name, Oh Brothers, ever gently speak;
  Above all father's, mother's name revered!
What blessings from His gracious hand we take,—
  Oh be His honor in our souls endeared!

AN INTERESTING PROTEST.

THE following important document has never, we think, appeared in the pages of this Magazine, though it was published in a masonic periodical under our editorial management at the time it was drawn up. It is, as the signature appended to it shows, from the pen of the late Hon. GEORGE M. DALLAS, of Pennsylvania, one of the many distinguished public men of that State who so ably breasted the storm of anti-masonry between the years 1826 and 1834. The Grand Lodge of Pennsylvania, of which he had been Grand Master, in an appropriate notice of his death, says: "Through this ordeal he passed unscathed, never losing sight of his rights as a man, nor faltering in his duties as a Mason—he was true to the one as he was firm to the other." The Committee of the Pennsylvania House of Representatives, of which one *Thaddeus Stevens* was chairman, before whom he appeared, in obedience to a subpœna commanding him to communicate as a witness on oath "what he may know in relation to the Society of Freemasons," were greeted with an indignant protest in writing, in the following words:—

"GENTLEMEN OF THE COMMITTEE,—

"I am a citizen of Pennsylvania by birth and constant residence. Having imbibed in early youth, I still retain a strong sense of the free spirit of her institutions; and am unconscious of ever having, directly or indirectly, intentionally or inadvertently, committed an act or uttered a sentiment repugnant to her Constitution, inconsistent with her laws, injurious to her morals, or derogatory to her character. My present purpose is to do that which, under existing circumstances, best harmonizes with my past life, and with an unabated devotion to her highest, purest, and most lasting interests.

"I am a member of the society of Freemasons. It is more than twenty years since I became so. At that period the example of the wisest and purest patriots, of Dr. Franklin, Gen. Washington, of Gen. Warren, of Gen. La Fayette, and of many dear and near friends, were naturally alluring. Public opinion designated the association as alike virtuous, useful, and harmless; and legislation, which never discountenanced the connection, subsequently and expressly encouraged its continuance by signal marks of approval. In passing through the forms of admission, I voluntarily assumed obligations and duties in themselves perfectly compatible with the paramount obligations and duties of a citizen to his country, and tributary to the pursuits of an enlarged philanthropy. If in the spheres of the institution, beyond what is termed the Master's degree,—spheres which I have not entered,—or in other regions of its existence, there are, as I cannot believe, practices or ceremonies opposite in their tendencies, they are irreconcilable with its essential aims and true character. Certainly of any such I am entirely ignorant. It is, however, not my design or wish to eulogize or defend Freemasonry: I am neither authorized or required to do so. My only object is distinctly to explain and justify my own personal attitude and actions in regard to this committee.

"The ninth article of the Constitution of Pennsylvania, entitled a *Declaration of Rights*, sets forth and unalterably establishes 'the general, great, and essential principles of Liberty and Free Government.' It was intended by this article to guaranty the citizen against the inroads of powers, exercised from whatever quarters and under whatsoever pretext; and it is formally declared 'that everything in it is excepted out of the general powers of Government, and shall forever remain inviolate.' It is above the reach of legislation. We have no 'omnipotence of parliament.' Neither this committee, nor the House of Representatives, nor the General Assembly, nor all the organized Departments of the Government united, can touch, in order to evade or violate any one of its provisions. It is a sacred repository of the practical and substantial rights and liberties of the people, enumerated and reserved, inherent and indefeasible. When these shall be supinely yielded up, the freedom, of which we now justly boast, must become illusory and vapid.

"As a private citizen of Pennsylvania, I claim, with special reference to this Article of her Constitution, to possess and enjoy rights and liberties which no earthly power can abridge or destroy; nor will I consent, when mindful of the gratitude I owe to the community at large, to be in the slightest degree accessory to the mischiefs which a surrender or waiver of those rights and liberties, on an occasion so ostensible as this, might produce. I will not consent to discredit the declaration that 'the free communication of thoughts and opinions is one of the inviolable rights of man.' I will not consent to consider as idle and nugatory the emphatic precaution, that 'the people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures.' I will not consent to the validity of any '*ex post facto law*.' In a word, I will not consent to hold my rights and liberties of private intercourse, private sentiment, and private business subject to the domiciliary visitations, the changeable majority, or the ideal policy of any body of men whatever.

"I understand this committee to be empowered by the House of Representatives to investigate what are called the evils of Freemasonry, and for that purpose to send for persons and papers; and I am summoned by subpœna, tested by Thaddeus Stevens, Esq., its Chairman, from my home, family, and professional pursuits to attend here, in order to communicate, as a witness under oath, what I may know in relation to the subject of inquiry.

"The society of Freemasons is, in this State, strictly of a private nature. It is not incorporated. Like other voluntary associations, it is neither formed nor forbidden by law. Without, therefore, pausing to illustrate and enforce the remark that it would be equally constitutional to investigate the evils of the Society of Friends, or other societies of religion, or societies of politicians, or societies of convivial gayety, or of any of the countless combinations of partnership by which men strive to realize calmness of conscience, the enjoyment of life and liberty, the acquisition and protection of property and reputation, and the pursuit of happiness, I respectfully affirm to this committee my absolute conviction that the proceeding which attempts, under the forms of legislation and through my own agency, to pry into, expose, condemn, and ridicule my personal doings and relations with this body of citizens, is as utterly inconsistent with the tenor and terms of the Constitution as its expansion to similar cases would be fatal to freedom.

"Superadded to the considerations at which I have thus glanced, it is impossible for me to be insensible to the just dictates of personal honor. Assuredly this sentiment should never restrain any one from denouncing what is criminal or dishonest, and were I acquainted with anything of that nature in the operations and tendencies of Freemasonry, nothing could bind me to silence. But I was received by this association into its own confidence, upon my own application. I have been allowed a knowledge of the modes in which its members identify each other, and avoid deceptions upon their benevolence. At a time when neither law, nor public opinion, nor my own conscience suggested a doubt of its correctness, I engaged myself to secrecy, and I cannot, without a sense of treachery and degradation which would embitter all my future life, prove false to my promise. Better, by far, endure the penalties of alleged contumacy, be they what they may.

"I have thought it due to the committee and to myself, to preface by these explanatory remarks, my refusal to be sworn.

"G. M. DALLAS.

"AND HE REFUSED TO BE SWORN."

To his dignified and manly course was attributed the "abortive termination" of this attempt of the inquisitors in the Pennsylvania Legislature, to crush the Institution.

ST. ANDREW'S CHAPTER.

ST. ANDREW'S Chapter of R. A. Masons of this city, celebrated its NINETY-SEVENTH ANNIVERSARY on the 3d of October last. There was a full attendance of members, and the occasion was one of marked interest and pleasure. After the election and installation of the officers for the ensuing year, the companions repaired to the adjoining hall and partook of a collation spread by Br. L. L. TARBELL in his best style and with his usual good taste. Appropriate speeches were made by the H. P. and other companions present. The officers installed are as follows: —

High Priest, Most Excellent Comp. Lyman Beecher Meston; King, Alfred F. Chapman; Scribe, Charles W. Romney; Captain of the Host, Jacob N. M. Clough; Principal Sojourner, William S. Hills; Royal Arch Captain, Francis P. Babbitt; Master 3d Vail, Sylvester Trull; Master 2d Vail, William F. Peirce; Master 1st Vail, Joseph N. Peirce, Jr.; Treasurer, John McClellan; Secretary, Thomas Waterman; Chaplain, Rev. John P. Robinson; Senior Steward, Edward A. White; Junior Steward, John S. Sherburne; Organist, H. G. Barrows; Tyler, Luther L. Tarbell; Committee on Charity, John McClellan, Wm. Parkman, Wm. W. Baker, M. Williams, Charles H. Hall.

GRAND LODGE OF NEW BRUNSWICK.

THE Provincial Grand Lodge of New Brunswick, R. W. ROBERT T. CLINCH, Grand Master, held an annual communication at St. John, on the 5th of September last, at which time the body was organized for the ensuing year: —

W. B. Lester Peters, Deputy District Grand Master; W. James Robertson, Senior Grand Warden; W. George H. Russell, Junior Grand Warden; W. Rev. William Donald, D.D., Grand Chaplain; W. William H. A. Keans, Grand Treasurer; W. William F. Bunting, Grand Secretary; W. John Richards, Senior Grand Deacon; W. Benjamin R. Stevenson, Junior Grand Deacon; W. Archibald Rowan, Grand Director of Ceremonies; W. John D. Short, Grand Sword Bearer; W. James Mullin, Grand Pursuivant; Br. John Boyer, Grand Tyler. The Grand Master was installed by R. W. Alexander H. Keith, Prov. Grand Master for Nova Scotia, who was present with his officers.

After the conclusion of the ceremonies of installation, the R. W. District Grand Master, in his place in Grand Lodge, tendered to the R. W. District Grand Master of Nova Scotia his heartfelt thanks for the ready manner in which he had, with his Grand Lodge Officers, responded to the request to visit St. John, and conduct the important services of inducting him into office, and, as it were, ushering into existence the District Grand Lodge under his authority. He knew the brethren of New Brunswick fully appreciated this mark of fraternal good feeling, the more especially, in consequence of the sacrifice of time and convenience it entailed upon their distinguished visitors. He hoped such brotherly interchanges would frequently take place between the jurisdictions of the two Provinces, and that nothing would arise in the future to disturb the good fellowship and harmony which at present existed. He referred to a circular recently received by him from the V. W. Grand Secretary, in which his attention had been directed to the great necessity of guarding against the admission, into the Lodges, of unworthy persons, or those who are actuated by mercenary motives. He trusted the Masters and brethren of the respective Lodges would exercise especial caution, and be particularly careful in their inquiries into the character and position of all persons proposed for initiation, it being evident that the status of a Lodge is to be judged more by the conduct and masonic bearing of its members, than by the numbers admitted. He cautioned the brethren to be more than ordinarily careful in their examination of the motives and cheracters of individuals, who come from other jurisdictions knocking at our doors: it being possible that such persons may have been rejected as candidates in their places of residence, or by being morally or otherwise disqualified, seek to take advantage by applying in some distant place, where these facts may be unknown. He regretted that the M. W. Grand Master had not made choice of some more competent brother to preside over the Craft in the Province, and felt quite unequal to the task of properly discharging the important concerns committed to his trust. He would, however, exercise his best endeavors, and devote his utmost energies, in advancing the interests of the Fraternity so long as he had the honor of holding the office; and he relied upon the Masters and brethren of the Lodges to extend to him support and co-operation, without which he felt that his labors would be comparatively fruitless. He would make it his constant study to discharge the duties faithfully, fearlessly, and honestly; be ever ready to listen and give attention to any matter of a masonic nature brought under his notice, and adjudicate thereon to the best of his judgment and ability; and would at the same time enforce a proper obedience to the Constitution and Ancient Landmarks, and not overlook any breach of masonic law.

It was a source of gratification to him to be able to refer to the healthy and prosperous condition of the several Lodges in the Province,—to the steady increase of the number of members on their rolls, and to the harmony and brotherly feeling which existed, and which he hoped would continue to exist.

He said, in conclusion, that he had no doubt all were apprised of the intention of District Grand Lodge, assisted by the Subordinate Lodges, to attend divine service, to be conducted to-morrow morning by the W. Brother Dr. Donald, Grand Chaplain, at the St. Andrew's Church, and hoped to see a large attendance of the brethren on such an important and solemn occasion.

The following resolution was moved by W. Br. Gowan, P. M., No. 522, seconded by W. Br. Keans, Grand Treasurer, and unanimously agreed to:—

Resolved, That the grateful thanks of the District Grand Lodge of New Brunswick are due and are hereby tendered to the R. W. District Grand Master and the Grand Lodge Officers of Nova Scotia, for their kind and fraternal visit, and for the valuable aid afforded in conducting the ceremonies of installation.

ADELPHI LODGE.

THE organization of this new and promising Lodge, located at South Boston, took place on Thursday the fourth of October last, in the presence of a large number of Brethren and ladies. The ceremonies were performed by the M. W. Grand Master, assisted by his officers. They were of the usual description, and were of course well performed. The music with which they were interspersed was well selected, and executed in an unusually excellent manner. It seemed to give the highest satisfaction to all present. At the conclusion of the ceremonies the company were invited to the banquetting hall, and partook of one of Brother Farwell's excellent entertainments. The tables were beautifully and tastefully ornamented, as all his tables are, and their contents such as to command the praise of the whole company. The officers of the new Lodge are as follows:—

N. A. Apollonio, Master; F. E. Jones, Senior Warden; H. W. Wilson, Jr., Warden; W. E. Harris, Treasurer; Wm. C. Culver, Secretary; Rev. G. S. Abbott, Chaplain; P. P. Ingalls, S. Deacon; George Baxter, Jr., J. Deacon; W. B. Wilber, S. Steward; S. A. Stackpole, J. Steward; E. M. Cate, Marshal; C. J. Lovejoy, J. Sentinel; Wm. D. Rockwood, Tyler.

THE CHARLES W. MOORE LODGE, FITCHBURG, MASS.

BY BR. WILLIAM W. WHEILDON.

DURING the past year—as in fact during the last ten years—to use the expressive phrase of the "Bourse," Masonry has been "active" in Massachusetts. The great natural rebound from the virulence with which it was attacked, and from which, as with the institution of Christianity itself, it suffered for a time, had not ceased to be felt, when discord fell upon the councils of the nation; and Masonry, by its conservative principles and teachings, lent its influence to peace and national fellowship. Still, notwithstanding the war and the rending of all associations, friendships and fellowships, between the North and South, Masonry has survived and prospered. The report of the Grand Master, when it comes to be made next month, will show an amount of work, emanating from the Grand Body or performed by it, which will equal, we think, that of any former year in the history of Masonry in this State. It is matter of congratulation, that this extraordinary amount of labor, diversified as the work of the Grand Lodge is, and wide-spread as has been the field of it, has fallen upon shoulders so able to bear it, and into the possession of capabilities adequate to its effective and instructive performance. The record of past years will show how laborious have been the services of our Grand Masters. The Fraternity know how well and faithfully these have been performed, and the high reputation of the Grand Lodge of Massachusetts maintained. With singular fidelity to itself, to masonic history and usages, and to a jurisprudence sanctioned by ages, our Grand Lodge for more than a century has stood pre-eminent among its compeers, for its conservative, consistent, and reliable character. The "light," which has come down to us through so many ages of time, has lost none of its brightness by any teachings of hers, nor has her "ritual" suffered from the bold innovations of ideal speculators or progressive theorists in Masonry. This would be her boast, as it is our pride, were it in accordance with her taste to indulge in that weak ambition.

It would be mere affectation in us—not to say injustice—to ignore the fact that, for the honorable position held by our Grand Lodge to-day among her equals, we are as largely indebted to the good sense, and sound judgment, and great masonic experience of the Grand Secretary, as to the intelligence and ability of the Grand Masters. His record for more than thirty years has been, in all appreciable senses, the living record of the Grand Lodge. It is known that he has, even for a greater number of years, devoted himself to the cause and interests of Masonry. Under the trying circumstances to which we have already alluded, he stood side by side in the front rank with its supporters, and to his mind and upon his pen did the Fraternity look and trust for its defence. Although not a few of the memorials of this labor were consumed with other invaluable possessions of the Grand Lodge, in the destructive fire of 1864, they still exist in the memory of the Fraternity, — a living monument in their hearts of able and faithful services.

In view of what we have now said — having *claimed the right* to say it — we take pleasure in recording the first public recognition of these services, in the constitution of the new Lodge named at the head of this paper. No service which the Grand Master has performed in this, the first year of his administration, we are confident, afforded to him and the other grand officers, more real satisfaction than that of Tuesday evening, Oct. 9th, at Fitchburg. About one year ago, the late Grand Master, Wm. Parkman, at the request of a body of Masons in Fitchburg, granted a dispensation for a new Lodge, to be called the "Charles W. Moore Lodge,"— following, in this respect, an example which in other institutions and relations has been deemed to be an unsafe practice. At the end of the probationary year, on application of the Lodge, a charter was granted to it, upon a satisfactory examination of its record and work. On the occasion of constitution, the Grand Lodge was represented as follows: M. W. Charles C. Dame, G. M.; R. W. Wm. Parkman, D. G. M.; R. W. William Sutton, S. G. W.; W. Edward Stearns, J. G. W.; W. William W. Wheildon, G. T.; R. W. Charles W. Moore, G. S.; W. Br. Rev. J. W. Dadmun, Chaplain; W. Wm. D. Stratton, G. M.; A. H. Kelsey, G. S.

Early in the afternoon, on the day above mentioned, the Grand Lodge entered upon the performance of the duties for which it had visited Fitchburg. The ceremonies of consecration were performed by the Grand Master, assisted by the brethren, in ample form, and in a most impressive and interesting manner. They were public, so far as to allow of the presence of the ladies and friends of the members. At the conclusion of these ceremonies, without any "calling off" of the Lodge, the Grand Master at once proceeded with the installation of the officers, as follows: E. Dana Bancroft, W. M.; Moses G. Lyon, S. W.; O. T. Ruggles, J. W.; C. J. Delahanty, Trea.; E. S. Barrett, Sec'y; J. E. Manning, S. D.; George W. Bugbee, J. D.; H. J. Lowe, S. S.; George H. Spencer, J. S.; W. C. Upton, Marshal; James Peirce, Tyler. Upon the installation of the Master, Br. Winslow Lewis arose and presented to the Lodge, which had adopted the name of his life-long friend and brother, an elegant Master's Jewel, in the following address: —

PRESENTATION BY BR. LEWIS.

"I feel a strong personal interest in incorporating myself, in a very poor way, with the very interesting ceremonies of this evening. It is an occasion which, to me, has a heartfelt pleasure and impress, and it will have a wide-spread masonic influence; for though the honor has been tardily bestowed on one who is the "facile princeps" in our Institution, it will teach that perseverance and ability will have its preponderating influence sooner or later, and that solid worth will outstrip the ephemeral honors of the mere talkers of the hour; that the head will triumph over the flippancy of the tongue. Grand Masters have been remembered, and Lodges derived their names from those still living. Their high position in the order has suggested the nomenclature of several of our bodies. It has been a kind of honorary degree, as the LL.D. of our colleges on all Massachusetts Governors, good or indifferent; and, in some masonic instances, given to small capacities, a noticeable instance of which now stands before you. But the Grand Secretary of the Grand Lodge of Massachusetts stands alone. You have taken him and his deeds as the exemplar by which to steer your masonic bark. You have taken an untitled brother, (for he is not even a permanent member of the Grand Lodge,) as your "Magnus Apollo." Your first act was the baptism by a title which will ever render you sagacious in your very incipiency. You have given to your Lodge a name and a fame which shall not perish: for Charles W. Moore shall not be forgotten in the annals of an Order, which owes so much to his intellectual power and sagacity.

"I present to you, W. M., a small token of an affection founded on the name which you have selected, having my humble name engraved on it conjointly with that of my life-long friend and brother. In brotherly love we have walked together for nearly forty years, "pari passu." We have marched side by side, he as a masonic colossus, a Mentor leading me his unfledged Telemachus; not that my short pacing could keep up with the elongation of his stride, but cheered on and supported, I have kept him at least ever in sight, a high incentive to lofty aims.

"Receive this as a feeble testimonial towards Charles W. Moore Lodge. Under the auspices of a good name may you flourish, and may each brother find through life, that friendship is not merely a name, but that it hallows and warms us to life's best issues."

REPLY OF BR. BANCROFT.

"R. W. Br. Lewis.

"I regret that I have not command of the beautiful and classical language with which you have clothed your presentation; but, in behalf of Charles W. Moore Lodge, I accept with great pleasure this Jewel,—the appropriate emblem of the Master. In receiving it, we are not insensible of its value, when we remember that it comes from one who has held the highest offices in the gift of his brethren, and who has ever been first and foremost in their hearts. It will have an additional value, too, because you have been, for many years, the intimate friend and associate of the distinguished brother, whose name we bear. I will wear it, endeavoring to obey its masonic teachings, and to transmit it to my successor with its purity untarnished."

PRESENTATION BY BR. MOORE.

Upon the installation of the Chaplain, Br. Moore presented to the Lodge a rich and beautiful Bible, properly inscribed, to remain upon the altar. He accompanied the gift with a few remarks of a most touching character, commending the all-glorious volume to the careful keeping and diligent study of the members. He spoke of it, not only as the great light in Masonry, but as the Book of Books, which would lead them to all knowledge, and was the only safe guide of life here, and the only security of our hope and faith hereafter. It could not be too often referred to nor too carefully read. We do not pretend to give the words of Br. Moore, for we took no notes at the time. He referred briefly to the antiquity of the institution, and the important relation which it sustains as auxiliary to the Bible. He spoke feelingly and impressively, and his remarks commanded the silent attention of the audience.

The gift of Br. Moore, presented in a manner at once so earnest and impressive, was received, in behalf of the Lodge, by Rev. Br. Jones, in a neat and beautiful speech. He responded, in a full and emphatic manner, to the eloquent eulogium of Br. Moore upon the Bible, and commended its instructions, its requirements, and its promises to the members.

The ceremony and the circumstances constituted one of the most interesting and impressive scenes we have ever witnessed in the Lodge room, and it will be long remembered by all who were present.

Still another presentation was made by R. W. Br. William Sutton, through the hands of the Grand Marshal, of an elegant silver-mounted baton, for the use of the Marshal of the Lodge.

After which the Grand Master introduced Br. W. Parkman, Past Grand Master, who expressed his interest in the Lodge, and his high gratification at their adoption of the name of his friend and brother. His remarks, though brief, were pertinent, and feelingly expressed.

The ceremonies of installation, which had been thus pleasantly delayed, were performed by our accomplished Grand Master and his suite according to ancient usage, as fully as practicable under the circumstances of the meeting, and they were most impressively and beautifully rendered. The music, with which the exercises were interspersed, was performed by a choir of singers, selected for the purpose, and contributed largely to the solemnity and interest of the occasion. At the conclusion of the installing ceremonies, the Grand Master, calling up the Master, Wardens, and members of the new Lodge, addressed them individually and collectively, in a cordial and affectionate manner, reminding them of the favor accorded to them by the Grand Lodge, and of the responsible position, as a regularly constituted Lodge, which they now held. The address was replete with sound masonic sentiment and counsel, and was well calculated to make an impression upon the Lodge.

THE EVENING BANQUET.

At 8 o'clock in the evening, at the American House, kept by Br. James Waterhouse, the new Lodge, with the ladies of the members and invited guests, formed in procession and proceeded to the large dining hall, where the tables were bountifully spread and beautifully decorated with bouquets of fresh flowers from the garden and green-house of Brother Sawtell, of Fitchburg. W. Master Bancroft presided, and a blessing was asked by the Grand Chaplain.

At the conclusion of the feast, a brief opening address was made by Br. Bancroft, who then successively called upon the M. W. Grand Master, R. W. Brs. Moore, Lewis, Parkman, and Sutton, and Brs. Dadmun, Stearns, Tarbell, and Kelsey; and the remarks of these gentlemen, in response, referred to the organization of the new Lodge, and the pleasant and favorable circumstances under which it had been organized. Br. Moore, in whose honor the Lodge had been named, was specially called out by the Master, in a sentiment embracing a parody of one of Anacreon's songs: —

"Here's a double health to thee."

We shall not attempt to give even an abstract of Br. Moore's appropriate and admirable speech. It was unprepared, unstudied, but at the same time beautiful in thought and word and feeling. His thanks to the brethren for the compliment they had paid him, in selecting his name for their Lodge, were hearty and sincere; and he did well, in return for this compliment, to bestow upon them, in a chaste and gentle, and at the same time impressive, manner, words of explanation and counsel, redolent of experience and knowledge. He spoke of the principles of the order,— equality, fraternity, obedience, subordination, and integrity of purpose and action; and while he gave his commendation, imparted his hope, if not his injunction, that the Lodge might always sustain an honorable fame on the roll of the Grand Lodge. As we have said, although an unpremeditated, off-hand speech, improvised for the occasion, and not reaching that depth of feeling that characterized his address to the Lodge when bestowing upon it, as his gift, "the great light in Freemasonry," it was one to be remembered and made profitable unto good works. As the key-note of the occasion, it gave tone to the brief speeches which followed, though in thought, expression, dignity of manner, and appropriateness, no comparison is to be made between them. Br. Moore sometimes, though very rarely, ventures into the humorous. When he does so, his wit is as keen and almost as ponderable as his logic, and it is well not to be subjected to the direct application of either; but we may say, as we do with pride and pleasure, he is never frivolous or forgetful of the proprieties of the occasions when he is called upon to address an intelligent audience.

The following letter from the Deputy of the Third Masonic District, who was invited to be present, was received by Br. Bancroft; —

LAWRENCE, MASS., Oct. 8, A.L. 5866.

MY DEAR BR. BANCROFT,— Your kind letter, covering invitation to be present with you to-morrow, reached me in due course by mail. Be assured, that, if possible, I should respond in person. As it is, business engagements, which I cannot readily forego, prevent my doing so.

And in this connection permit me to add, that no official visit, which I could make, would afford me greater pleasure.

The name of the R. W. Grand Secretary, which the new Lodge bears, is and has been a tower of strength to our beloved Order. Long may he live to enjoy the honors which he has so richly earned, and at the last, when the scenes in connection with the earthly Lodge shall have been passed, may there be "administered unto him an abundant entrance" into the "celestial Lodge above, where the Supreme Architect of the Universe *forever lives, forever reigns*."

Again expressing regret on account of my inability to be present, and with kind regards for your favors, I am in haste,

Yours, fraternally,
L. A. BISHOP.

CONCLUDING REMARKS.

Having claimed the privilege, not to say right, of making this record in the pages of his own magazine, we may be permitted, by the same token, to add a word or two of our own. It is probable that we may know, as well as another, the ability, interest, and unflinching ardor with which Br. Moore has devoted himself to the institution of Masonry, its defence and that of its traduced members. But this is not all: we may not record here the services rendered to the institution by Br. Moore in the preservation of its property, through the trying times of anti-masonic and legislative madness; nor speak of his action in its subsequent management and disposition; but we may speak of the superintendence and direction entrusted to him in the preparation and finish of the masonic apartments in the late Winthrop House. The Grand Lodge room (or Corinthian Hall, as it was called), was a *classic gem in Masonry*, every feature and embellishment of which was representative of ancient and modern Masonry; and while they symbolized the principles and history of the Order, bespoke the learning and genius of the directing mind. Few Masons, who ever entered Corinthian Hall, will forget the impression made upon their minds by the strict masonic truthfulness, which prevailed around its chairs, its altar, its walls, its ceiling, or the consistent and elegant convenience and beauty of it as a whole. We can hardly content ourselves with these general remarks, now that this great work of his genius has been destroyed; but it would be out of place to extend them in this connection. The other halls and masonic apartments in the same building, in their embellishment,— especially that of the Grand Chapter,— were not only works of taste and skill, but a whole history of the Order. It is greatly to be regretted that photographs of these splendid apartments, of the elaborate workmanship which characterized, and the portraits which adorned them, have not been preserved.

It is not, however, in symbolical or representative Masonry alone,— though these may appear in forms of beauty, and speak with eloquent tongue,— that Br. Moore excels. Masonry is, in some sense, material as well as intellectual. There is *work* in it; there is form; there is ceremony; it teaches by symbols; but it also teaches by parable, by doctrine, by reason, by religion, by logic. It appeals to the senses; it appeals to the conscience; it appeals to the heart — and is therefore material, intellectual, emotional. In regard to all these, and especially in the practical working of such an association, there must be law, not to say rules, systems or methods, but Law — Masonic Law, founded in Reason, Right, Justice; to be expounded and exemplified; to be enforced by logic; to be illustrated by history; to be made clear by reason and acknowledged by the feelings. This is MASONIC JURISPRUDENCE — the whole of this world-wide and universal institution, so far as regards its practical existence and operation,— expressed in two words. In this great field of learning, judgment, and authority, the very borders of which so few members of the Fraternity, however elevated in degree, ever reach, Br. Moore holds a position among the ablest expounders wherever located. This is his masonic *forte*, so to speak; this his crown; and here, we are almost tempted to say, if he would serve the institution to which he has so long devoted himself, he should be allowed to labor. The brief "Masonic Manual," published a few years ago by Br. Moore, (to say nothing of preceding masonic works, in use in all our Lodges,) and the past volumes of this magazine afford abundant evidence of his ability to prepare a Digest of Masonic Law, which shall accord with the dignity of the Order, promote its harmony, and contribute to the means of its permanent existence. We may, at least, be permitted to express the hope we have long indulged in in this direction, the accomplishment of which would be the erection of a monument to his just fame, as lasting as the Lodge at Fitchburg or the institution itself.

HIRAM LODGE, WEST CAMBRIDGE.

THE D. D. Grand Master for the Eleventh Distrtct, R. W. Master, SAMUEL O. DEARBORN, with his suit, consisting of Br. Geo. W. Heath, as Senior Warden; Chas. W. Copeland, as Junior Warden; Lyman B. Weston, as Marshal; John Botume, Jr., as Treasurer; and Levi S. Gould, as Secretary, made an official visit to Hiram Lodge, at West Cambridge, T. G. Bucknam, Master, on the 11th Oct., and were received by the members, numbering about one hundred and fifty, and visiting brethren from Boston, Woburn, Malden, Melrose, &c., constituting at least fifty more. What transpired within the Lodge was only known to "the brethren of the mystic tie" who participated, but it leaked out afterward that the Hiram Lodge was one of the best conducted and prosperous in New England.

After the masonic labors were concluded, (says the Boston Journal, to which we are indebted for this notice), the District Officers, the visting brethren, and the members of Hiram Lodge proceeded a little before ten o'clock, by invitation, to the fine mansion of J. S. Potter, Esq., one of the fraternity, where the party was entertained with great liberality,—Mr. Potter having, for several years past, exercised his hospitality in the same way on similar occasions. An ample and magnificent supper was partaken of, and a season spent in social converse and enjoyment in examining the many rare and attractive things Mr. Potter has collected together with care, to beautify his mansion and please his taste. The proceedings were informal, but full of brotberly feeling. Respect for the worthy host was incidentally expressed in just and appropriate terms by W. Master Bucknam, and replied to by Br. Potter. Speech and song whiled away the time pleasantly until "the hour of night's black arch, the keystone," warned the official and other visiting brethren that the special train was ready and the party broke up thoroughly gratified with their entertainment and full of gratitude to their respected entertainer.

TEMPERANCE.—HOW IT IS AND HOW IT SHOULD BE REPRESENTED.

When Jeremy L. Cross endeavored to evade the penalties due to an infringer of the published Monitor of Thomas Smith Webb, the first great innovator on "the English system," and now the acknowledged founder of what has been styled "the American system," he made certain additions to his work, and introduced certain pictures or plates, intended to be explanatory of the ritualistic lectures, styling his book "The Hieroglyphic Chart." In doing so, he took the lead; and the pictures thus produced by him, or his artist for him, have with little or no change been presented to the masonic world by the imitators of an imitator in the many pictorial manuals or hand-books, which almost yearly emanate from the producers of and trafficers in such articles; but more especially by the manufacturer of lecturing-boards, in which certain figures, imitative of Cross, are represented as explanatory of the lectures of the Symbolic degrees.

Prominent among the designs delineated in these picture-books and lecture-boards, are the Cardinal Virtues, represented by four figures. If anything were necessary to show, in bold relief, the narrow and contracted views of Cross, and those who have, without exception, so blindly followed him, we have only to allude to the picture he and they have given us of the *first* of the Cardinal Virtues—Temperance.

The lecture on that subject tells us, that "temperance is that due restraint upon our affections and passions, which renders the body free and governable, and frees the mind from the allurement of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence in which might lead him to disclose some of the valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons."

How has this figure been represented by Cross and his pictorial followers? Can it be believed, that it was by a female with a pitcher, supposed to contain water, in one hand, and a goblet to receive it in the other, dressed like a daughter of Rechab? And yet it is so, conveying but one idea—an abstinence from intoxicating drinks; while the real figure was portrayed as a lovely female, with one foot resting on a crouching and tamed lion, while in her hand she held a *bridle*, to the end of which was a *bit*; the moral of which was, that the bridle and bit of Temperance was to teach us how to *curb all our passions*, of whatsoever nature or kind, and make us tameable as the lion on whom her foot rested. How long shall the one idea be permitted to prevail? What says the expounder of the "Standard Work" of New York on this subject?—*N. Y. Courier.*

BALLOT—ITS SECRECY AND ABUSE.

As we have repeatedly said, so we say again, when a black ball is cast, every brother voting is suppose to have cast it. This supposition is indispensible to the equity of the case—to the level of Masonry. It is on the principle that every brother bears his share of every burden; it is also upon the principle of the golden rule, do as you would be done by. So, if a brother casts a black ball, all sustain him in doing so by utter and absolute silence, then and ever after. And then, when another brother casts a black ball, the same rule is observed. But, says one, the candidate is a good man; there is nothing against him. How do you know there is nothing against him? So far as *you* or most other people know, your assertion may be true; but the brother who rejects him does know something against him. When the rejecting brother was raised to the sublime degree of a Master Mason, and when he cast his negative vote, he was told to cast his vote for the good of Masonry; the brother exercised his privilege, and the fair inference is that he did it honestly. The brother who questions his honesty, violates his most sacred covenant. The right to ballot implies the right to say yes or no; else why ballot at all? When the ballot is passed, if there be two black balls, the Master must, without remark, hesitation, or passion, declare the ballots. He *must not* allow any remark to be made, but must instruct the Lodge to keep silence, each and all.

If but one black ball appears, the Master may, if *he* chooses, send the ballot round again; and if foul, he must then and there, without remark or hesitation, declare the candidate rejected. Passing the ballot a second time is the act of the Master, not of the Lodge. The first thing a Mason is taught is to "learn to subdue his passions." The Master, while presiding in the East, is to be the exemplification of his teachings; he ought to be so everywhere. He must govern himself as well as his Lodge.

We admit that much meanness, malice, and spite may be worked out by means of the ballot. But how is this to be shown? We answer, in no way whatever, except by a palpable violation of the fundamental landmark of the ballot—secrecy; a landmark which every Master Mason is solemnly pledged to maintain. Lodges should not admit men who will give vent to their meanness, spite, or malice through the ballot. All the comfort we can render is, if they have admitted such men, the Lodge must bear the responsibility of their own admissions. We insist, however, right here, that if there is good reason to suppose that an applicant will be rejected, it is better to refuse to receive his petition, or to lay it over before referring it, so as to avoid rejection if possible. Rejections are very uncomfortable things, and no one desires the rejection of a friend whom he esteems; and no Lodge desires to injure a brother's feelings, when it can properly be avoided. Once referred, the petition must go to the ballot.

We have been led to make the foregoing remarks, because it has been intimated to us that, upon the rejection of a candidate, the Lodge broke up in a row, the Master manifesting as much passion as any of the brethren. If that be so, the Lodge should be closed, the Master suspended from office, and, upon trial in Grand Lodge, he should be expelled and the Lodge *blotted* out of being.

If any brother knows of any such case, *it is his imperative duty* to make out charges and specifications, and forward them, with the names and residence of witnesses, to the Grand Master, without delay. The good of Masonry requires it of him.—*Trowel.*

COWANS.

In our paper on Mother Kilwinning appearing in the "Magazine" of date August 29, 1863, there occurs the following passage: "Kilwinning, Dec. 20, 1705. * * the same day, by consent of the meeting, it was agreed that no Measson shall imploy no Cowan, which is to say without the word, to work. If there be ane Measson to be found within fiftein myles, he is not to employ ane Cowan, under the pain of fourtie shellings Scots." This definition of Cowan proves the absurdity of the attempts made by certain anti-masonic writers to derive the word from the "chouans" of the French Revolution. Mackie, to show that the word was masonically in use long before the French Revolution was even meditated, quotes from Anderson's "Constitutions" (printed in 1759) a sentence in which "Cowan" occurs; but here we find it in use by Mother Kilwinning in 1705 to denote irregular or uninitiated operatives. A revision of our notes enables us to adduce a still stronger proof of the antiquity of the word Cowan, as used by Masons, and we now supply that evidence, drawn from the records of the mother Lodge:—

"The Court of the Messaun Tred of the Ludge of Kilwyning, holdin in the upper chamber of Hew Smythe at the croce of Kilwyning the xx of Decr., 1645. * * Item they hev ordanit that Hew Mure sall not work with ony Cowane in tymes cuming, under the pane of x lb monie. Item John Smythe is become catiouner for Hew Mure to pey xx s. for last year, and the said Hew Mure obleges him to relieff him under the dubble thairof."

"xix Decr., 1646. * * The qlk day Hew Mure in Kilmarnock wes decernit to pey to the box ten lb monie of unlaw for working with Cowans, contrari to the Acts and Ordinances of the said Ludge; and for the whairof the said Hew Mure as principall, and Johne Allasoune, massoun, as catiouner for him, bind and obliges thaim to pey the foirsaid unlaw betwixt and Decr., 1647; and the said Hew oblidges him to relieff his catiouner under the pain of dubling the soum. Off the qlk unlaw there is pey'd be Hew Mure xx s."

"At Air the twenty aucht day of Januar, the zeir of God sextein hunder fourtie sevin zeires. The Court of the Massounes of the Ludge of Kilwinning * * Quhilk day Robert Quhyt, masoune in Air, upoune oath disclymed all working with the Cowains at any tyme, and oblidges him to his Ludg and to observe the auncient rewles maid thairanent, under the pain of fourtie pund, conforme to the Act."—*D. Murray Lyon, Freemason's Magazine.*

GRAND ENCAMPMENT OF MASSACHSETTS AND RHODE ISLAND.

This Grand Body held an annual communication at Freemasons' Hall in this city, on Friday, the 26th of October. There was a large attendance of members, and most of the encampments in the jurisdiction were represented. An unusally large amount of business was transacted, but for which we cannot find room the present month. The Constitutions were amended in several particulars. The titles of the officers of the body were changed to conform with the nomenclature of the Grand Encampment of the United States. An amendment was also adopted, limiting membership to *one* Encampment, and requiring that the petitioners for charters for new Encampments must dimit from the Encampments of which they are members, before they can be lawfully constituted under a *charter*. Their connection with the new body otherwise terminates with its *dispensation*. Both these amendments are eminently proper and in accordance with masonic usage, and with the decisions of the late Br. Hubbard, as Grand Master of the Grand Encampment of the United States.

The annual address of the M. E. Grand Master, Rev. Charles H. Titus, was an able and interesting paper, and was received with great favor by the body. We shall refer to it more particularly hereafter.

The elections were nearly unanimous, and resulted as follows. We give the new titles:—

M. E. Rev. Charles H. Titus, G. M; R. E. William Baker, D. G. M.; R. E. Henry Butler, G. Gen.; R. E. Benj. Dean, G. C. Gen.; E. Rev. John W. Dadmun, G. Prelate; E. William B. Blanding, S. G. W.; E. William S. Shurtliff, J. G. W.; E. William Parkman, G. Treas.; E. Solon Thornton, G. Rec.; E. T. P. Cheever, G. Sword Bearer; E. William Sutton, G. St. Bearer; E. H. Daniels, G. W.; E. Eben F. Gray, G. Sentinel; E. Edmund Dana Bancroft, G. Lecturer.

A charter was granted for Berkshire Encampment at Pittsfield.

DEMOLAY ENCAMPMENT.

At the annual assembly of the DeMolay Encampment, held on the 24th of October, the following Sir Knights were elected officers for the ensuing year:—

Rev. Sir John W. Dadmun, E. Commander; Sir S. J. M. Homer, Generalissimo; Sir M. Williams, Capt. Gen.; Sir John Mack, Sen. Warden; Sir A. F. Chapman, Jun. Warden; Sir J. M. Russell, Treasurer; Sir F. A. Pierce, Recorder; Sir Seth T. Dame, Sword Bearer; Sir William T. Plaisted, Standard Bearer; Sir J. N. M. Clough, Warder; Sirs R. H. Carlton, William H. Nichols, John H. Chester, Guards.

ARTISAN LODGE, WINCHENDON, MASS.

A NEW masonic Lodge, under this name, was consecrated and its officers installed by M. W. Grand Master Dame, assisted by officers of the Grand Lodge, on Friday evening, 19th of October. The Ceremonies were performed in the Lodge room in one of the meeting-houses of the town,—the consecration at four o'clock, and the installation of officers at six o'clock. The installation was public, and the Lodge room was partially occupied by the ladies of the members. The ceremonies were conducted by the Grand Master in his usual correct and admirable manner, and were of a highly interesting character. At the conclusion of the ceremonies, the Grand Master addressed the Master, Wardens, and brethren, briefly and beautifully, in regard to their new position, their duties and responsibilities.

The following are officers of Artisan Lodge; namely:—

John G. Folsom, W. M.; Francis W. White, S. W.; Webster P. Clark, J. W.; Winsor N. White, Treasurer; Alfonso A. Ballou, Secretary; Harvey Wyman, Chaplain; Leonidas J. Wilkinson, S. D.; Charles E. Lake, J. D.; Harrison A. Crocker, S. S.; George S. Loud, J. S.; David F. Hall, Marshal; Daniel Harvey, Tyler.

In the evening, the officers and members of the new Lodge, with their wives and guests, sat down to an elegantly spread supper at the American Hotel, and had a most enjoyable time up to the hour of 11 o'clock. At the conclusion of the feast, speeches were made by Grand Master Dame, R. W. Brs. C. W. Moore, J. W. Dadmun, William Sutton, S. G. W., Wm. W. Wheildon, J. G. W. pro tem., L. L. Tarbell, Grand Marshal pro tem., E. D. Bancroft, Grand Lecturer, E. F. Gray, G. T., Rev. Mr. Wheeler, Mr. J. Murdock, and others, the Master of Artisan Lodge, Br. Folsom, presiding. The speaking during the evening was uncommonly excellent, and commanded the close attention of the company, so that for more than two hours not a person left the room.

FORM IN ENGLAND FOR DEDICATING A LODGE.

THE following form was used at Liverpool, Eng., in dedicating Temple Lodge:—

Presiding Officer: In the name of the Great Jehovah, the Great Architect of Heaven and Earth, to whom be all honor and glory, I do solemnly dedicate this temple to Masonry.

Grand Chaplain: Grant, O Lord our God, that those who shall have the government of this Lodge may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, righteousness, and truth always prevail among its members, and may this bond of union continue to strengthen the Lodges throughout the world.

"Glory be to God on high," &c.

Presiding Officer: In the name of the holy St. John, I do solemnly dedicate this temple to virtue.

Grand Chaplain: Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed.

"Glory be to God on high," &c.

Presiding Officer: In the name of the whole Fraternity, I do solemnly dedicate this temple to universal benevolence and charity.

Grand Chaplain: We affectionately commend to Thee all the members of the whole Fraternity; may they increase in grace, and in the knowledge and love of each other.

"Glory to God on high," &c.

Finally, may we finish all our work here below with Thy approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable and eternal.

"Glory to God on high," &c. "As it was," &c.

Presiding Officer: Brethren, in the name of the Most High, to whom be glory and honor, may He be with you at your beginning, may he strengthen you in the principles of our masonic art, may he prosper you with success, and your zealous pursuits redound to the good of the craft. By the Divine aid we constitute and found you, my good brethren, into a Lodge of Freemasons, and from henceforth empower you to act as a constituted Lodge in conformity to the rites of our order, and the charges of our ancient Fraternity. May God be with you. Amen.

Grand honors.

Grand Chaplain: To the memory of the holy St. Johns we dedicate this Lodge; may every brother revere their characters and imitate their virtues.

"Glory to God on high," &c. "As it was," &c.

REGISTER OF OFFICERS.

ORGANIZATION OF INEFFABLE AND SUBLIME GRAND LODGE OF PERFECTION, Albany, N.Y.—Jefferson Peterman, T. P. Gr. Master; Cornelius Glen, D. Gr. Master; Townsend Fondey, Ven. Sen. Gr. Warden; Robert H. Waterman, Ven. Jun. Gr. Warden; Henry Lansing, Gr. Treasurer; Samuel Goodman, Gr. Secretary.

ORGANIZATION OF GRAND COUNCIL OF PRINCES OF JERUSALEM, Albany, N.Y.—Cornelius Glen, M. E. Sov. P. Gr. M.; Townsend Fondey, T. G. H. P. S. D.; Robert H. Waterman, M. E. Sen. Gr. W.; Peter Wendell, M. E. Jun. Gr. W.; Henry Lansing, V. Gr. Treasurer; Samuel Goodman, V. G. K. of S. and A.

ORGANIZATION OF ROSE CROIX CHAPTER, Albany, N.Y.—Cornelius Glen, M. W. and P. Master; Townsend Fondey, E. and P. K. Sen. W.; Robert H. Waterman, E. and P. K. Jun. W.; Henry Lansing, Res. and Per. K. T.; Samuel Goodman, Res. and Per. K. S.

Organization of Albany Sovereign Consistory, Albany, N.Y. — Cornelius Glen, Ill. Sov. Com.-in-Chief; Townsend Fondey, Ill. 1st Lieut.-Commander; Robert H. Waterman, Ill 2d Lieut.-Commander; Peter Wendell, Val. Minister of State; Richard L. Van Denburgh, Val. Gr. Chancellor; Samuel Goodman, Val. Gr. Secretary; Henry Lansing, Val. Gr. Treasurer.

THE LATE BROTHER TUTTLE.

The following resolutions offered by Sir Winslow Lewis, M.D., were adopted by Boston Encampment at its regular meeting in September : —

In the history of Boston Encampment of Knights Templars, there was a period of some years when there was no accession of its members, occasioned not only by the excitement of anti-Masonry, but by the operation of a special act of the legislature of Massachusetts, forbidding the administration of extra-judicial oaths. This "hiatus" in our members has divided this body into the old and the young; into the very few aged remnants of the "olden time," and into the stalwart, young, and numerous knightly progeny, the pride and ornament of Massachusetts Templarism, the Boston Encampment.

The "old phalanx" have nearly passed away; and a very, very few years more will take their names from our roll.

We have been lately called to pay our tribute of respect to the memory of one of these men of the days of the earlier career of our Order. We have deposited his dust in its kindred earth, trusting that the disembodied spirit has arisen to the realms of immortality and bliss; a man whom but of little may be said in regard to high, social position, or enlarged reputation; a humble mechanic, who toiled with his hands to supply and rear his family; whose children promised to rise up to honorable distinction, and gild the old age of their aspiring father. For them he labored with alacrity and cheerfulness; and, but a few years since, fortified with an excellent education and with the beauty of promising youth, death cut them all down, and left his home, his hearth, his heart, desolate. He survived his domestic misery, but merely to live, to exist; but the stamen of life was sapped; the great substratum of his existence had perished; his hopes lost; and the later portion was but an embittered agony. May he find a rest, a balm, in realms where there are no severings of children and parent, no tears to be wiped away. Of Sir Hugh H. Tuttle, as an old and most devoted member to this Body, his old associates can speak with heartfelt satisfaction. He was emphatically a "working" man among us; not gaining the highest distinctions, but still laboring In season and out of season. All that he could do was done. His heart was a masonic one, and it ever pulsated accordingly. He was honest, liberal, social, and loved his friend and brother. This is his eulogium. May we all deserve to be remembered for such characteristics. They are to be recorded beyond intellectual prowess, and engraved on our hearts. May the errors of those who have been tried by fiery adversity be erased from our memories, and their brighter, enduring titles of our love be registered in our roll, with those, who, according to their opportunities, have deserved a tribute from their surviving brethren.

Resolved, That the death of Sir H. H. Tuttle has bereft us of an eminently active member of this Body; one who labored faithfully in its service, and constant in his devotion to its interest.

We have lost a Sir Knight, of a warm heart and of a generous disposition; kindly in his sympathies, honest in his acts and purposes. He has left us without an enemy, to the tender recollections of all his companions.

Resolved, That in the multiplied afflictions which have embittered and spread a pall on the fondest hopes of the life of the widow, the members of this institution most deeply sympathize. They would leave her to the sanctity of her sorrows, praying that, though husband, father, and children have all preceded her to a heavenly home, still that she may find that peace even here which may be found in submission to the Great Father's decrees, and in the strong assurance of a re-union above.

THE LATE BROTHER HENRY JORDAN.

At a meeting of Mount Olivet Chapter of Rose Croix, the following tribute of respect to the memory of our late Secretary, Brother Henry Jordan, and of sympathy with his family, was presented; and it was —

Voted, That it be entered on our records, and a copy, signed by the members, be sent to the family of our deceased brother.

JOHN ALBREE, *Secretary pro tem.*

Boston, Sept. 13, 1866.

Our fraternal circle is broken! Mount Olivet Chapter of Rose Croix weeps over the loss of "one of her most beloved!" Henry Jordan is no more! A few days ago, we clasped his hand in fraternal love; now he has joined the company of "All Saints," and walks with them in Paradise.

On the 7th of September, by a Providence mysterious to us, he was suddenly called from earth to heaven. His last purpose, to visit and cheer his and our friend and brother, was eminently illustrative of that "new law," unfolded in our beautiful ritual, which he so fully exemplified in his daily life.

We have performed the last rites and strewed the "Sprig of Acacia" over his lifeless remains, leaving them in the quiet grave, there to rest until the resurrection morn. It only remains for us, in a few expressive words, to record our respect and esteem for him whose loss we so deeply deplore. Our brother was one who faithfully performed every duty. Genial in his disposition, kindly in his manner, he was ever loving and beloved. We found him a faithful brother, a trusty friend, and a sincere Christian.

He has left us a bright example. God give us grace to follow him as he followed the "Master."

We mingle our tears with those of the bereaved family; to them we extend our heartfelt sympathy. In an affliction so deep, so unexpected, language seems too feeble to express the depth of our emotions. We commend the afflicted widow and fatherless children —

"To Him who doth vouchsafe to bear
The bitter anguish of despair;
Who soothes the heart oppressed with woe,
And gently dries the tears that flow."

MASONIC CHIT-CHAT.

THE Grand Lodge of Kentuckey held an Annual Communication at Louisville on the 15th October. Two hundred and seventy-two Lodges were represented. Grand Master Williams reports Masonry flourishing in the State. The treasury contains $65,766.

SIGNIFICANT.—The Masons of Lynchburg, Va., turned out in full regalia on Tuesday of last month to assist in the ceremony of laying the corner-stone of a colored Methodist Church in that place. Past Master R. E. Withers delivered an address, declaring, among other things, that "Freemasons make no distinctions between white men, red men, or black men, when called upon to lay the foundation of a temple to be erected to the worship of Almighty God."

We find the above in the papers. If the same ceremony had been performed by a Northern Lodge, our Southern brethren would have been terribly *shocked*.

OUR brethren at Cincinnati, Ohio, have organized a Masonic Library Association, of which R. W. Br. John D. Caldwell is Secretary, to whom donations of books, &c., may be sent.

BROTHER NAHUM BALL died in this city on the 13th October, aged sixty-seven years and ten months, and was buried with masonic ceremonies on the 17th. The deceased was a member of Columbian Lodge, St. Paul's Chapter, and of the Boston Encampment of Knights Templars, by all of which he was held in high esteem as a worthy citizen and good Mason.

THE old, French, Supreme Council, 33°, at New Orleans has been revived, and claims exclusive jurisdiction over the State of Louisiana. This will at least afford Ill. Br. Pike an opportunity for a new proclamation. We trust, however, it will be more temperate and discreet and dignified than some of the more recent productions of his pen. We think we may venture to assure him that, notwithstanding his many indignities and provocations, the Northern Council will not desert the lawful body over which he presides, nor hold out encouragements of any kind to its enemies in its new difficulties.

WE acknowledge the receipt of a basket of most delicious PEARS, of several varieties, from the garden of Companion HENRY ENDICOTT, Esq., of Cambridge, High Priest of St. Paul's Chapter of this city, for which we return our best thanks to the generous donor.

NEW MASONIC CHART.—We have no great taste for masonic pictures of any description, and especially not for the flashy placards that are daily hawked about by peddlers, and which are too frequently found hung up in country taverns and barbers' shops to attract custom. We do not, however, object to any proper illustration of the ritual of Masonry, or any arrangement or exhibition of its emblems, that may aid in the acquisition of a knowledge of the great moral lessons they are designed to teach, or to qualify the younger brethren for usefulness in the esoteric workings of the Lodge. Whatever tends to these ends is worthy of encouragement. And such we believe to be the new *Masonic Chart*, arranged and just published by Br. JAMES T. HILL, a member of Joseph Warren Lodge of this city. It is beautifully gotten up and handsomely colored, and will make an ornamental and useful picture for the Lodge-room, or for private use. We recommend it as the most artistic in its execution, if not in its arrangement, of any of the similar productions that have fallen under our notice. Price $3.

MASONIC LITERATURE.—Our friends and brothers of the square and compass will perhaps thank us for giving them some hints as to masonic literature. The day is past when intelligent Masons avoid masonic reading; ignorance heightens superstition, but it is not the mother of devotion. He is not a bright craftsman who knows the masonic ritual perfectly, and is ignorant of all craft matters outside of this. Masonry is not intelligence; the Mason must not only remember the forms and the lectures, but he should be thoroughly conversant with the spirit underlying those forms. The ceremonies are the body; there is a soul which inspires the body; and every Mason should make himself *en rapport* with that soul.

There are several Masonic periodicals in this country which furnish fresh intelligence concerning the doings of the craft, with answers to masonic questions, articles on masonic history, essays on masonic ethics, etc. Among them are "The Masonic Magazine," of Boston, "The Masonic Review," of Cincinnati," and "The Mystic Star," of Chicago; all of which we can heartily and conscientiously recommend. They are live magazines; their editors are good men and true; and their attentive readers cannot fail to become bright and healthy Masons. *Meadville* [*Pa.*] *Rep.*

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THE ANCIENT MYSTERIES.—SOLOMON'S TEMPLE.

"FROM the researches of various individuals, particularly of Bryant and Faber," says an intelligent Scottish writer, "it seems now to be most satisfactorily determined that all the ancient mysteries, as well as the absurdities of polytheism, had their origin in distorted traditional accounts of the universal deluge; but that the former, at least the higher mysteries, differed from the latter, inasmuch as a pure theism and the immortality of the soul were rigidly inculcated." Another equally learned author tells us, that, on the introduction of Christianity, the philosophic adherents of polytheism interpreted the mysteries in an ethical and spiritual way; probably they attempted to modify them in accordance with their views, and then largely appealed to those explained and reformed ceremonies, in reply to the accusations of immorality and absurdity brought against polytheism and its institutions. The mysteries became, in their hands, points of contact between philosophy and the popular religion; and, by this means, what were at first simply secret ceremonies connected with secret symbols, acquired arbitrary significations of profound import,—descent of the soul into union of matter, &c. But when we ascend to earlier writers, we find that every one attempted to allegorize or euphemerize the myths which underlie the mysteries, in his own fashion, just as the other myths were dealt with; and that these discordant explanations are frequently, without hesitation, attributed to the secret tradition revealed to the initiated alone. On the other hand, Warburton maintains that the mysteries had three objects: 1. To commemorate the origin of civilization; 2. To inculcate the doctrine of future rewards and punishments; 3. To reveal the doctrine of the *unity* of God. In this last consisted the *real secret doctrine*, and it was revealed only in the great mysteries, to which access was as difficult and rare as it was frequent and easy to the less; and on this last assertion, also, whether it be true or otherwise, and on the further reasoning, that though the revelation of such a doctrine would be fatal to the popular system of polytheism, it would not affect the worship of beings intermediate as to man and the Deity, he relies to obviate the invincible objection that polytheism and such mysteries could not have existed together. This is simply absurd. The doctrines of the unity of God and polytheism were as opposite as the poles. The latter was the popular belief, at which the former struck with annihilating force. Any attempt, therefore, to teach it in public, would have involved the destruction of its advocates. Hence, according to Creuzer, the Egyptian priests introduced their doctrines into Greece under the veil of the mysteries; instructing the few, who, by submitting to the necessary probation, showed themselves worthy of being instructed in the doctrines of the *unity* of God, the immortality of the soul, its emanation from the Supreme, &c. When Christianity commenced to threaten the ruin of polytheism, the philosophers resolved to betray the great secret which had been concealed for ages in the rites of Eleusis and Samothrace; and Schelling goes so far as to say, that the doctrine taught in the mysteries was not only in direct opposition to the *public religion*, but that it included a pure monotheism, and that Christianity is only the publication of their secret. This, of course, we do not concede. Baur goes a step further, and says the fundamental idea of the mysteries is that of a god (representative of nature and humanity) who suffers and dies, and who afterwards triumphs over death, and has a glorious resurrection.

But the mysteries embraced science as well as religion in their teachings. "In the early ages of mankind," says the writer first quoted, "all branches of science, and among these ARCHITECTURE, were entrusted entirely to the priests, or to such as they might admit by initiation; but religion, as explained by the mysteries, was the grand object, — science, a subsidiary one. Such was certainly the case in the Egyptian mysteries; and as those of Eleusis were brought to Greece from Egypt (shortly before the departure of the Israelites), there is no reason to suppose that they were founded on a different principle. But after a period of four hundred years, during which Greece had advanced much in civilization, it is highly probable that some of the initiated attached themselves more to one branch than to another. While some devoted themselves to religion, others followed more closely the paths of science; and at length we find that, about the year B.C. 1060, a portion emigrated to Asia Minor, and gave to that country the name of Ionia. Here their solemnities received the name of the Dionysian mysteries, and they no longer seem to have been practised chiefly for inculcating religion, but as a necessary initiation or purification of the mind, before the candidate could be admitted to the privileges of an architect; for building was so peculiarly the object of this new association, that its members were in after-times known as the Dionysian artificers. One of their chief cities was Byblos, the Gebal or Gabbel of the sacred volume; and the Hebrew word *Giblim*, translated (1 Kings, v. 18) *Stone-squarers* (in another place, Ezek. xxvii. 9, rendered *ancients of Gebal*), but which merely means the inhabitants of or *workmen from Gebal*, indicates with sufficient precision, that the artists sent by Hiram, king of Tyre, to Jerusalem, were a party of the famed artificers. In confirmation of this, a distinguished English writer has, with great truth, said that architecture was not likely to flourish among the shepherd tribes of Israel. It is in agricultural and commercial countries, such as Egypt and Greece, that its noblest works are produced, and not among the nomades of Arabia and Palestine. Saul, the first king of Israel, appears to have had no settled place of abode; and the most sacred ceremonies of the Jewish religion were performed at Gilgal, where was the temple of unhewn stones set up by Joshua on taking possession of the promised land, and making a covenant between God and the people, until the building of the temple at Jerusalem, in the place rendered holy by Abraham's great sacrifice. Saul himself was confirmed in the kingdom at Gilgal, and there the nation swore allegiance to him with sacrifices to the Almighty; but as yet nothing existed there in which to perform the rites, except the ancient Celtic structure, to which we have alluded. Joshua also set up an altar in Mount Ebal, and in long after-times a splendid temple was erected in one of the two neighboring mounts, Ebal or Gerizim, where the Samaritans worshipped. Like his predecessor on the throne, David appears to have been but indifferently lodged till towards the end of his reign, when he is said to have built himself a house; and until the Temple was built in the following reign, the ark of the covenant was never in a fixed place, — it was at one time in a private house, at another in captivity among the Philistines; and, indeed, King David expressed his shame that he had a house of *cedar*, whilst the ark of the Lord still dwelt in a tent. These things, and the fact that Solomon sent to Tyre for workmen (carpenters and masons), and indeed for an architect also, are, we think, conclusive evidence that, in whatever state architecture was among the Jews from the building of the temple at Jerusalem, it was very low before that time.

It is undoubtedly true that, during the seven years in which the Dionysian artificers and workmen from Tyre were engaged on the temple at Jerusalem, many Jews were admitted members of their association. This, however, could not have been unless the religious principle of their organization was originally in harmony with that of the Jews, or until their religious rites were so purified from paganism as to bear a construction incapable of giving offence to the worshippers of the only and true God. The latter was most probably the case, and is in unison with the tradition of Masonry, that the Order was then and there modified and re-organized by King Solomon. And it may not be straining the point too far to suggest, that to this modification or change of the religious idea of Masonry may be traceable the dogmatic rule indicated in one of the most ancient of our charges by the words: "In ancient times Masons were charged, *in every country*, to be of the religion of that country or nation, *whatever it was*." It is proper to add, that the present rule of Masonry leaves every person initiated into its rites to the free enjoyment of his own religious opinions.

The following extracts from an address recently delivered before the Grand Lodge of Nebraska, by Br. O. H. Irish, G. O., may not be out of place in this connection: —

"Masonic traditions hand down to us the record of the early honors of the Order, when, in Egypt, under the name of the 'Sacred Mysteries,' it organized society, and laid the foundations of social order and law. Its initiatory rite was a mystic drama, representing the progress of man from a barbarous to a civilized state, during which the candidate was severely questioned and the acts of his life scrutinized with the severest exactitude, while he threaded his way through myterious labyrinths. Arriving at length at a rivulet of water, he was commanded to drink, and was addressed by his conductor: 'Aspirant to the honor of a divine companionship, seeker after celestial truth, this is the water of forgetfulness. Drink to the oblivion of vices, the forgetfulness of all your imperfections, and thus be prepared for the reception of the new revelation of Virtue and Truth and Goodness, with which you are soon to be honored.' This ceremony was considered the formal renunciation of a profane and vicious life, and the pledge to a new one of purity and virtue. The profound darkness in which the candidate had been involved disappeared, and what seemed to be a miraculous and divine light blazed in boundless effulgence; smiling plains, and meadows enameled with flowers spread around; and a bland and fragrant air, laden with the sweetest perfumes, undulated before him. Hymns in honor of Divinity, and choruses of triumph and joy charmed his ears; while sublime doctrines of Science, Art, Industry, Philosophy, and Religion were addressed to his understanding. The initiate was then baptized into a new life, and became a member of the Sacred Mysteries; pledged to join his labors with the wisest and purest spirits of the age, in working out the social regeneration of the people from the darkness, barbarism, and savagery, which filled the earth. . . .

"In that secret organization was thus laid the foundations of that civilization and influence which gave unity to the Egyptian character, and stability to their institutions, and led them to that high intellectual, social, and moral development, which, for a time, raised them so far above the other nations of the earth. . . .

"So was the secret Order of Orpheus founded fourteen centuries before the Christian Era, — the foundation of Grecian civilization. In its secret recesses, where the profane eye was never permitted to penetrate, were developed those great social ideas which regenerated Greece, opening to her the portals of a new life, and led that wonderful people on toward the brilliant destiny that made them the envy and admiration of the world. . . .

"We witness the establishment, extension, and preservation of Freemasonry through 'ages long gone by,' and lament that the unfounded and illiberal prejudices which, under the influence of old barbarisms, it could not soften, and corrupt passions which it could not subdue, diminished its ancient glory and impeded its progress. 'Like the sun, its emblem, it has at times been obscured.' Clouds of error and the darkness of ignorance have overshadowed its lustre. But, when the clear light of Revelation was shed upon the world in the full radiance of reason, truth, and wisdom, under the inspiring influences, and as the promoter of our holy religion, it re-illumined the world with an increasing splendor.

"When King Solomon had matured his magnificent design of building a temple, to be dedicated to the service of the Most High, he was compelled to call in foreign assistance; for the Hebrew nation had as yet made little progress in science and architecture. He therefore secured from his friend Hiram, king of Tyre, a company of architects, who were organized after the manner of the Grecian orders of Mystery, so as to secure greater efficiency and excellence in their labor, and mutual protection and assistance. . . . After the temple was completed, the principles of Masonry were carried into Asia, Africa, and Europe, uniting in a bond of brotherly love the wise and good of every nation. The riches and glory of the temple were the theme of universal admiration. Reports were promulgated to the remotest regions of the earth, of the wisdom and power of King Solomon, and the wondrous skill of the masons who had completed, without the use of 'axe, hammer, or metal tool,' a material structure, whose stones were so carved, marked, and numbered in the quarry, that, when they were brought to Jerusalem, each was found to tally with the others in such precision that, when finished, it appeared to be composed of a single stone, more like the work of the Great Architect of the Universe than an exertion of human skill.

"The sages who, from time to time, visited Jerusalem to ascertain the truth of the reports,—while they had ocular demonstration of the splendor and magnificence of the temple, and of the wisdom and power of Solomon,—observed no less the beneficial effects resulting from the order and regularity established by him among the masons employed in the work; and such of the strangers as were found worthy carried back with them the secrets of the Fraternity, not only as operative, but as speculative masons; not only to labor in building material temples, but to work in the speculative temple of Masonry as designed by the wise King of Israel, by piling precept upon precept, symbol upon symbol, instruction, explanation, admonition, and example, like a series of polished and perfect stones, emblematically carved, numbered, and marked so as to denote the peculiar talent, ability, and excellence of each brother for the work, until the moral structure should be complete, — 'a building not made with hands, eternal in the heavens.'

"But Jewish apostasy subsequently obscured and almost extinguished the light of speculative Masonry. The temple — the monument of operative Masonry — was razed to its foundations; its altars were desecrated; its sacred vessels of silver and gold defiled; and

'God no longer bent in blessing
From the holy mercy seat;
But the curse, as his Avenger,
Came with quick advancing feet:
Fire and sword, and chains and famine,
From where Peace was wont to smile;
And the city, shrine, and temple
Lay a smoking, ruined pile;
While sad and broken-hearted,
'Neath the willows' shade of green,
Israel sat, a weeping captive,
By the great Euphrates' stream.'"

THE NUMBER EXCOMMUNICATED BY THE POPE.

We do not exactly know how many Freemasons may be in France, but we are not far from the truth, perhaps, in setting them down at one million. Assuming that there are in Belgium, Germany, Italy, Spain, and Portugal as many more, we have two millions of persons excommunicated; for, if the text of the Pontifical allocution has been correctly transmitted, it is the major excommunication that has been made against them. With the exception of the Albigenses and other heretics, who were first excommunicated in mass, and next exterminated in mass, the thunders of the Church were rarely hurled against more than four or five persons in a century; but at the present time, excommunication *in globo* seems to have recommenced. A million of our fellow-citizens are struck with the most terrible engine which the representative of God upon earth can dispose of. It is true they perform their ordinary business just the same, although interdicted from fire and water. The worst that can happen to them is, that they cannot be sponsors if they should be asked to do so; but this is an occasion which does not often present itself, and they may find consolation in the circumstance that it will save them the cost of comfits. — *Siecle* (*Paris*).

MASONIC INCIDENTS OF THE WAR.

Brother Moore,— Have you thought of a masonic history of the late war? In my opinion, a very valuable work of that kind remains unwritten. We have so often, in the praises of our Institution, pointed with pleasure to the full power of recognition in sheathing the fatal dagger, reversing the bayonet, extinguishing the lighted flames, and converting the enemy to a friend, and a man to a brother, in by-gone days — now I think we should gather up these recent facts, which illustrate the ameliorating influence of the mystic tie or the sufferings of our race, now floating on the surface of rapid-moving time, and lay them up in our archives for future use. You are in a position for doing this good work, and in your judgment we all have confidence; I hope, therefore, you will call attention to this subject, and consider yourself as the centre to which all the facts may be gathered, to radiate for the happiness of man and the instruction of the craft. In my retirement, I have seen many instances, showing the power of our noble principles in doing good and giving happiness to an enemy, which exalt the institution of Masonry with me, and have heard of many others of similar tendency. If you will accept the suggestion — earnestly insist on every brother who was connected, on either side, with the late war, to furnish you a letter containing all the facts he knows of the good done by individual Masons. From these can be collected, eventually, a nice little series of articles for your magazine, which may prove of great service to the Order. I will give you what I know. In 1862 I was appointed a chaplain to the hospital at this place; and during my connection therewith (which was for the remainder of the war), I was brought into close contact with the sick portion of the Federal prisoners, of which there were at different times, at this fort, about 15,000. There were usually from three hundred to five hundred in the hospital. These I visited almost daily. I was also, by request of the party interested, the chaplain to one house of well prisoners, of about 450 officers, during the years 1864 and 1865. I thus had an opportunity of freely meeting the common soldier as well as the officer. Until the fall of 1864, I do not think I saw any evidence that there was a Mason in the whole crowd. Then, however, I saw the signal of want, which was relieved by me from day to day as well as I was able, by a supply of such food as the sick needed, and which could not be prepared in the culinary department of the hospital. On inquiring of him why he had not hailed me before, he replied that, before leaving home, he had been told that the Grand Lodge of Virginia had passed an order not to recognize Masons of the Federal army who should be found on our soil. I replied to him, that I had been a member of that Grand Lodge for years, and could assure him that the statement had not the slightest foundation. After this time I found many Masons, and received many calls for help; and in every case they were answered by personal conversation with the applicant, and with the relief demanded. What I was able to do was done. That the Mason was better off than others I freely acknowledge; for, while I tried to do my duty to all, the masonic tie of brotherhood caused that they receive the friendly, in addition to the official, attention. My duty as chaplain had no reference to the temporal condition of the sick; but I felt it my duty to labor in either capacity whereby the greatest good might be produced, and the greatest comfort given to the sick.

During the severe weather of December 1864, I received the first call from the prison in a note from one who claimed to be a Mason, stating that he was almost entirely naked and in great suffering from the cold. His case was investigated, and he was found to be a Mason; and his want of shoes, clothes and blankets was supplied. Soon, other applications of a similar character were made and similar responses given. Many of them needed different food, and a greater abundance than was the usual lot of the prisoners. Different members of our Order would furnish them from day to day. Some had money with which they wished to purchase food. This was done by us on the best terms. Others desired to borrow money, who pledged their faith to return it at the end of the war. This was obtained from brethren who had it. I indorsed some of those notes, and all have been redeemed, except one of those of $25, in gold, for which I still stand responsible. From this man I have not heard a word, nor can I learn anything of him since he was at Fortress Monroe, just after the close of the war. I have taken steps to find out the name of his Lodge, and to learn from that source if he still lives. If he is alive I shall hope his Lodge will expel him, as by his conduct, unpunished, he will do much to break the sacredness of the tie, which binds even enemies together, so that confidence exists between them as soon as they are recognized by that power of recognition which is ever at hand.

I have mentioned those cases only which fell under my own observation; the other officials are scattered far and wide, and I cannot learn what they did, nor any of their particular acts or cases of prominent relief. I have no doubt they did a great deal more than I, as I had the least ability to do any substantial service. I have mentioned these cases, because I have heard the charge made against the southern Masons, that they did very little, if anything, for the relief of those members of the Fraternity who were in the Federal army. I know of other places where they were aided, and of no case where recognition or relief was refused. Nor were these persons northern sympathizers; they were heart and hand in the southern cause.

I should also state that I knew several of the members of my Lodge, who, when prisoners in the North, received favors from the brethren there. When the Sixth Corps was in our town, we had several meetings of our Lodge, at which members of that corps were present. Our hall was in very bad condition, having been used and abused as a hospital, and by other causes; and we had done nothing of importance toward furnishing it, as we had just paid off the debt of its erection, and had not the means either to re-roof it or furnish a suitable regalia for the officers. But we had very neat jewels as a beginning. While the officer of the Provost Marshal's office had possession of our anteroom, the lodge-room was forcibly entered, and our jewels removed. It was with some unpleasant feelings that we were to be seen, with our W. M. having a piece of tin, our J. W. with a piece of wood, and other officers similarly decorated, by representations of city and well-furnished Lodges; but we did what we could, and gave them a cheerful, if not a pleasing reception. Our feeble lights and dingy walls formed a heavy contrast to the brilliantly-lighted and handsomely-furnished halls which awaited their presence at their homes. As our jewels were taken by some member of the corps, the Masons of that body promised to send us a new set, but we have heard nothing of the fulfilment.

The following incidents have come to me in so direct a line, that I will mention them. The first was in this State. The Federal soldiers had taken possession of a neighborhood, and were very freely helping themselves to whatever could be found that suited their purpose. Among other yards they entered, was that of a Methodist preacher, who was absent. His wife seeing her pigs and poultry rapidly fall, and that the soldiers were entering her house, sprang to the door, and, in a loud and alarmed voice, asked if there was not a Mason who would relieve the wife of a Mason? In a few moments the house and yard were empty of soldiers. Of such incidents I have heard many. The other case was this: an officer, a Mason, having occasion to go out on the bloody field of Gettysburg, on the night after the battle, had not gone far before he heard sounds of words which at once arrested his attention. The voice was gradually becoming fainter. He could do nothing alone and in the dark, and seeing a light in the field hospital, went there and asked the use of a light. A very stern refusal was the reply. Failing to get the assistance he desired, and feeling bound to attend that cry, and afford, if possible, the desired relief, he, as the last resort, asked in a loud voice, if there was a Mason within? The officer, who had so sternly refused him a light, came to him and asked, Why the question? He was told to take his lantern, and come and see. After a private word, they went out. The sounds soon fell upon the old Surgeon's ear, and he passed on until he came to a confederate colonel, with a piece of shell in the groin, and rapidly sinking. The attendants with the stretcher were soon there, and the wounded Mason was taken to the hospital, cared for, nursed, and restored to health, and was in active service at the surrender of Lee. What more could have been done by an own mother's son?

When we see what Masonry has done to bless our race, are we not forced to believe it, next to the Church of God, the great Institution of the world?

Fraternally yours,

.ADME.

WEST VIRGINIA.

SUICIDE.—MASONIC BURIAL.

"DR. SEAGO, the young man who committed suicide at the Southern Hotel, St. Louis, a fortnight ago, was buried last Monday at Atlanta, by the masonic order of that city. He was followed to the grave by a large concourse."

WE are asked by several correspondents if a masonic burial is proper in such a case — if Masonry should honor a suicide?

Masons and Christians should see that the vilest have decent burial. Masonic burial, in the full acceptation of the term, cannot be bestowed upon a brother committing suicide, if in his right mind; but committing it in a fit of insanity is a misfortune and no crime. Such should receive the attention of brethren.

Hugh Miller committed suicide, and yet received Christian burial. The act was committed in a fit of mental aberration.

The history of suicide is an interesting chapter in the book of human nature. The obscurity of the motives of the suicide has occasioned a general belief in the proposition of Burrows, "that a propensity to self-destruction, like any other peculiar delusion, is but a symptom of deranged intellect;" that is, that the suicide is insane.

The English law, making suicide in itself a felonious crime, gives merciful construction: "If the mind be overpowered by grief, sickness, infirmity, or *other accident*," as Sir Matthew Hale expresses it, "the law presumes the existence of lunacy."

We have no sympathy with Zeno, Epictetus, Socrates, Seneca, Cicero, Pliny the Elder, Hume, Donne, Rousseau, De Stael, Montesquieu, Montaigne, Gibbon, Voltaire, Sir Thomas Moore, and others, in their arguments favoring a man's right over his own life; nor with the sentiment that those condemned for execution should merit decent sepulture by anticipating the headsman; nor with those who assert that suicide is not expressly condemned in the Scriptures; nor with Payley in saying "that there is to be found in the Bible neither any express determination of the question, nor sufficient evidence to prove that the case of suicide was in the contemplation of the law which prohibits murder;" nor with Haurane, abbot of Cryan, who says in his treatise on suicide (1608): "A man may kill himself for the good of his prince, his country, or his relations"; nor in Justinian's code, that it "is not a crime in itself." We believe suicide to be murder; and with Zoroaster, that "life is the post of man"; and with Confucius, to praise those who are "content with their condition"; with Publius Syrus, that "he dies twice who dies by his own means"; with Pliny the Younger and Cicero, that "duty is the object and motive of existence. Is it my duty to live? I must live through whatever evils and difficulties."

While suicide committed by the sane is a heinous sin, and cannot be countenanced by masonic honors and corporations, yet a charitable judgment should be exercised in such cases; and when there is reasonable ground for the plea of insanity, the brother should be treated as performing any other criminal act, for which he cannot be held to moral or masonic accountability.

Sir S. Romilly, the good, gifted, and pious Englishman, and the upright and trenchant Freemason, deeply attached to his beloved wife, was frequently heard to say, during their happy union, that he could not survive his loss. Soon after her death, he drew a razor across his throat, in an insane paroxysm, and was found lifeless on the floor of his dressing-room. Facts showed that after he had made the incision he recovered somewhat, repented of the deed, had thrust a towel into the wound, had made a step or two to the bell to call help. Would any masonic body, with a full knowledge of these facts, refuse him masonic burial? — *National Freemason.*

ORIGINAL CHARACTERISTICS OF KNIGHTHOOD.

WE should never forget this truth: as we ascend in the mysteries of the Order, so in proportion are our obligations increased and the sphere of our action enlarged. That unbounded hospitality that greets and cheers the way-worn pilgrim of this world with pure benevolence, unsolicited and unbought; that courage and constancy which tread with untiring step the rugged road of virtue, and subdue each rising obstacle in their way; that humility and patience which melt away the natural asperities of our imperfect nature, and endure, without a murmur, the "thousand ills of life"; that truth which is mighty above all things, which shall flourish in immortal green when the heavens "shall depart as a scroll," — these are the godlike attributes of your profession. The history of our Order, though gloomy, nevertheless presents a grand exhibition of human nature. The sensation we feel in tracing it to its origin, though elevated and delightful, will still at times be tinged with melancholy reflection, rendered sublime, however, by the magnificence of the objects constantly in view.

The hardy spirits who founded our Order and lighted up the sacred asylum in Palestine, were fired with zeal that no human effort could resist. They had visited that land consecrated by the advent of the Messiah. They stood upon the shores of Jordan, that had seen the descent of the baptismal dove. They sat down and sorrowed upon those hills of Judea that had trembled at the miracles of a God. They saw, with bitterness of heart, the pious pilgrim spurned, robbed, murdered by the ruthless Turk. They beheld the stupid Mussulman exert a withering despotism over the inheritance of Jacob. They saw the mosque and minaret tower in impious grandeur over the tomb of Christ, and the chosen habitation of Israel seemed to them accursed on account of the infidel possessor. The burning sun and the barren fig-tree of Holy Writ were still there; riven rocks and half-open sepulchres still announced the prodigies of the crucifixion; but dried-up rivers, scorched and barren fields, spoke to them the course of Heaven; and there the desert stretched out its burning arms in mute desolation, as if it had not dared to break the dead silence since the "Eternal uttered his voice."

It was amid these grand and gloomy scenes that the founders of our Order called the council, and assembled round the triangle. Charity and hospitality were their objects — a charity that stooped to the unfortunate; that sought after the miserable; that raised the bowed down; that clothed and fed the naked, famishing pilgrim, journeying under the fervid heat of a Syrian sun, to die at the Redeemer's shrine. These were the original characteristics of Knighthood; and though the scene of action is now changed, such are still its high and holy professions. To this high-toned moral feeling, we are pledged, by sacred obligation, to conform our practice among men and with each other. 'Tis for ourselves to determine whether we shall profess principles which exalt and sublimate the soul above the sordid selfishness of grovelling mortality, and at the same time cling to those vices that degrade, chill, and brutalize all the generous aspirings of the heart. Surely it will not, cannot be; honor, conscience, and truth, "mighty above all things," forbid it.

A SOUTHERN VIEW OF MASONIC DUTY.

THE following patriotic extract is from a letter written by R. W. Brother Henry Buist, Past Grand Master of the Grand Lodge of South Carolina, accepting the appointment of delegate to a National Masonic Convention, should such a body ever assemble, to consider the condition of the country, and to determine in what manner the masonic fraternity could most effectually contribute by its influence to a more perfect reconciliation of the two sections. Brother Buist was a colonel in the confederate service during the rebellion, and for some time a prisoner at Fort Warren in our harbor. He is a gentleman of high intellectual attainments and social position: —

"The great struggle in which the North and South have been participants has ended. We of the South contended for the maintenance of principles which we deemed constitutional and fundamental, and with honesty and determination vindicated them in the conflict of arms.

"Now that the contest is over, and we have failed to assert what we have regarded as the right, it becomes us, like men, finally and irrevocably to submit to the result; and that submission should be in the utmost sincerity and the best faith.

"The Government of the United States is now that to which we all, as citizens, owe undivided faith and allegiance; and I believe it will be as magnanimous and beneficent in peace as it has been powerful in war.

"The highest statesmanship, the profoundest wisdom, which can now be manifested, is conciliation and harmony with those with whom our fate is indissoluby linked. Our future is that of our common country, and we shall become great and happy and prosperous only as that country prospers.

"Freemasonry may well be invoked to do its part in the work of conciliation. Founded upon the rock of brotherly love, supported by the pillar of charity, those who minister at its altar may effect very much in strengthening the bonds of fraternity, which should bind all sections and States and people."

GEN. ISRAEL PUTNAM.

PUTNAM was born at Salem, Mass., January 4, 1718. He was a farmer at Pomfret, Conn., after his first marriage, till the opening of the seven years' war. There were three expeditions, the first against Fort Duquesne, by General Braddock; the second, by Gov. Shirley, against Niagara and Frontenac; and the third for the reduction of Crown Point, under Sir William Johnson. Putnam raised a company to serve under Johnson.

Putnam's corps were known by the name of Rangers. This campaign was short. In 1756 he again entered on duty. This campaign was less fortunate; but his gallantry secured him, from the Legislature of Connecticut, the commission of Major. In August, watching the enemy at Ticonderoga, in a severe skirmish, his own piece missed fire while he held its muzzle against the breast of an athletic savage; thus defenceless, he was compelled to surrender, and his antagonist, having bound him to a tree, returned to the battle.

This tree, to which Putnam was secured, was thus brought midway between the combatants, in the centre of the hottest fire of both, several balls lodging in the tree above him, and several passing through the sleeves and skirts of his coat.

Indians and French amused themselves at his expense. It was in vain that he claimed the treatment due to him as a prisoner of war.

When the Indians had retreated to a considerable distance from the field of battle, they deprived Major Putnam of his coat, vest, stockings and shoes, bound his hands tightly together, and piled the packs of a number of the wounded on his back. In this wretched condition, exhausted by fatigue, and severely suffering from the injuries he had received, he was forced to march for many miles through a mountainous and rugged tract, until the party, overcome with weariness, at length halted to rest themselves. Meantime, the tightness of the cords around his wrists had caused his hands to swell, and made them extremely painful; the blood was flowing from his torn and naked feet, the weight of his burden became intolerable to his exhausted frame, and he entreated the savages to loose his hands, or to release him from his sufferings by death. A French officer interposed, removed the ligatures, and relieved him of a portion of his burden; the Indian who had made him captive, and who had remained behind to attend to the wounded, also came up provided him with moccasins, and expressed much indignation at the treatment he had received.

A spot for the evening's encampment was selected, and the Indians, taking with them Major Putnam, went thither in advance of the rest of the party. On the way he experienced fresh outrages, and was deeply wounded on the cheek by a blow from a tomahawk. He had been thus far spared for a darker purpose; it had been resolved that he should perish at the stake, with all those refinements of torture by which the savages knew how to enhance the bitterness of death. The depths of the forest were chosen as the scene of sacrifice. The victim was bound, entirely naked, to a tree; large piles of fuel were laid in a circle around him, and, while these fearful preparations were in progress, they were rendered more appalling by the wild songs and exultations of the Indians.

He had taken his last look of earth, and was consigning his soul to God, when he beheld this French officer approaching. As a last resort he *hailed* him, in a way that speaks with more than trumpet-tones to the heart of a genuine brother. Quick as lightning the cords were severed, the burning fagots were dispersed, and the officer rescued Putnam at the peril of his own life. *So powerful is the word that binds our brethren in the hour of peril!* Putnam always said that he owed his life to Masonry, as he felt confident the Frenchman never would have incurred the risk of displeasing the Indians so much to save any but a *brother*.

Through life his zeal and services to the "Good Cause" were equal to the debt he owed.

On arriving at Ticonderoga he was examined by Montcalm, and transferred to Montreal. Another brother, who was a French officer, treated him with great courtesy and kindness. At Montreal, Colonel Schuyler, one of the American prisoners, and *also a brother*, supplied General Putnam with all that his necessities required; and, after securing to him, by the most active intercession, the treatment to which his rank entitled him, found means to render him a more important service. The capture of Frontenac by the British, occasioned an exchange of prisoners, of which Putnam reaped the benefit by a stratagem of Colonel Schuyler. There were several officers among the prisoners whose claim to be exchanged was superior to his; and Schuyler, fearing that the opportunity might be lost if the character of the prisoner should be known, prevailed on the Governor to permit him to name an officer to be included in the cartel. He then assured His Excellency that he should name an old Provincial major, who was of no service there or elsewhere, but was very anxious to return to his wife and family, in preference to the young men who had no families to care for.

There is another instance of the masonic beneficence of Colonel Schuyler. Mrs. Howe, the story of whose captivity by the Indians is familiar to American readers, was an inmate of his family in Montreal at the time of which we speak. The first husband of this lady had been murdered by the Indians several years before. Mr. Howe, the second one, and a Mason, met with a similar fate at Fort Dummer, in 1756; and his wife, with seven children, was carried into captivity. They wandered for many months, exposed to the extremity of hardship and privation. Her two daughters were destined by the Indians to become the wives of two young warriors, but this scheme was defeated by the address of their mother, who prevailed upon the French commander to procure them admission into a convent at Montreal. The sons, five in number, were distributed among various Indian tribes. She was herself ransomed from the Indians by an old French officer, from whose rude importunities, as well as those of his son, she found it difficult to escape.

She had heard of Colonel Schuyler, and found means to acquaint him with her story. With his usual generosity, he immediately paid the price of her ransom, and thought his work of charity imperfectly accomplished until all her sons were restored to her. It became necessary for him to return home before the other prisoners were ready for the journey, and he recommended Mrs. Howe and her family to the charge of Major Putnam, with whom, as a brother, she returned in safety to her friends, both having experienced a larger measure of suffering than humanity is often called upon to undergo.

It was in this campaign, at the battle of Lake George, that Thayendanegea, the young Mohawk chief and famous Indian Mason, better known as Joseph Brant, made his first appearance on the field of war. He was only thirteen years old. In relating the particulars of the bloody engagement, some time after, he stated that "he was seized with such a tremor when the firing commenced, he was obliged to take hold of a sapling to steady himself; but, after a few volleys, he recovered the use of his limbs and the composure of his mind, so as to support the character of a brave man." He was born to be a warrior, as his history abundantly proves. "I like," said he, when some one was speaking of music, "I like the harpsichord well, and the organ still better; but I like the drum and trumpet best of all, for they make my heart beat quick."

Putnam, in 1759, was made Lieutenant-Colonel. He commanded his regiment, 1762, in the war of Great Britain against Spain, and joined the armament before Havana. In 1763, he was commissioned as Colonel in the expedition against the Western Indians. Returning home he resumed the plow; but his fellow-citizens elected him to fill the higher municipal offices, and to represent them in the General Assembly of the State.

In 1765, the British Parliament consummated the stamp-act. Putnam opposed it. He was among the first to compel the stamp-masters appointed in Connecticut to relinquish their office, and was on the committee to confer with the governor of the colony..

He was asked by Governor Fitch, what he, as chief executive magistrate, was to do, if the stamped paper should be sent him by the orders of the king. "Lock it up," replied Putnam, "and give us the key; then, if you think proper to screen yourself from responsibility, prohibit us from entering the room where it is deposited; we will send it safely back."—"But should I refuse you admission!"—"In five minutes your house will be levelled with the dust."

The repeal of the stamp act in 1766 permitted Col. Putnam to resume his agricultural labors.

April 19, 1775, Col. Putnam was laboring in the field when the news of the battle of Lexington reached him. He left his plow standing in the furrow, and without even waiting to change his clothes, rode with the utmost expedition to the scene of action. On the 21st he attended a council of war at Cambridge, and, with the commission of Brigadier-General and 3,000 troops, was soon upon his march. Of the battle of Bunker Hill it is unnecessary to enter into details. Gen. Putnam's part was in a high degree important and effective. President Dwight said of him: "His word was regarded as an ample security for anything for which it was pledged, and his uprightness commanded absolute confidence."

After the battle of Bunker Hill, Sir Wm. Howe, through Major Small, proffered Putnam the commission of Major-General in the British service, with a large pecuniary consideration. These of course were indignantly rejected.

June 15, his Masonic brother, Gen. Washington, was unanimously elected Commander-in-Chief, and Putnam, Ward, Lee, and Schuyler, as Major-Generals under him. Putnam reached Cambridge July 2.

"You seem, General Putnam," said he, after examining a work which had been erected with great expedition, "to have the faculty of infusing your own industrious spirit into all the workmen you employ."

It was in the midst of stirring and absorbing scenes, when heavily burdened with public cares, and overwhelmed with the calamities which had befallen him in his official capacity, as commander in the Highlands, that General Putnam was called to experience the heaviest of domestic afflictions in the loss of his wife. She died at his quarters, about a week after his removal to Fishkill; and it is not improbable that her death was hastened, if not procured, by the exposure, inconvenience, and fatigue, incident to this sudden change. General Washington, writing to him on the 19th of October, thus alludes to this severe bereavement: —

"I am extremely sorry for the death of Mrs. Putnam, and sympathize with you upon the occasion. Remembering that all must die, and that she had lived to an honorable age, I hope you will bear the misfortune with that fortitude and complacency of mind that become a man and a Christian."

"I am, dear sir, with great esteem, yours, etc.,

"GEORGE WASHINGTON."

We pass over his command at New York, his suggestions to obstruct the Hudson and prevent the enemy's vessels ascending, his command on Long Island, the evacuation of New York, and retreat through New Jersey.

"Upon the salvation of Philadelphia," was the earnest language of Washington, "our cause almost depends." The selection of General Putnam to command it at this crisis, denotes the confidence reposed by the Commander-in-Chief in his energy and skill. Nor were his expectations disappointed. Gen. Putnam entered upon his duties with his usual diligence, forwarded with all his power the construction of the fortifications, and labored with untiring zeal to reconcile contending factions, and to animate the citizens to efforts for their own defence.

When Gen. Putnam reached Princeton, he found Capt. Macpherson, a Scotch officer and brother, had received a severe wound in the late battle, which, it was thought, must prove fatal. Gen. Putnam learned that it had been deemed inexpedient to provide medical aid and other comforts for one who was likely to require them for so short a period; but, by his orders, the Captain was attended with the utmost care, and at length recovered. He was warm in the expression of his gratitude; and one day, when Putnam, in reply to his inquiries had assured him that he was a Yankee, averred that he had not believed it possible for any human being but a Scotchman, and he a Mason, to be so kind and generous. . . .

The military career of Gen. Putnam terminated with the campaign of 1779. On a visit to Brooklyn, Connecticut, the place to which his residence had been transferred, he suffered an attack of paralysis, and was doomed to pass the remainder of his life in inaction. He lived seven years after the close of the war. On the 17th of May, 1790, he was suddenly attacked by an inflammatory disease, and foresaw that his end was nigh. The consolations of religion sustained him in his closing hours; and two days afterwards he died, a tried and true Christian Mason, with resignation and in peace. His remains were borne by his fellow-citizens to the grave, with the martial honors due to the memory of a brave and patriotic soldier, and a feeling eulogy was delivered by a neighbor and personal friend.

Gen. Putnam was true to his masonic instructions, to his brethren, and also to a fallen foe. His humanity was always as conspicuous as his bravery; his treatment of the sick and wounded was such as to secure the warm attachment of his own soldiers, and to extort the gratitude of the enemy. He is certainly entitled to the praise of disinterested, ardent, and successful efforts in the cause of his country; and he will long be remembered among those who served her faithfully and well at a season when she wanted either the ability or the inclination to reward their toils and sacrifices. — *National Freemason.*

MASONIC JURISPRUDENCE.

THE following decisions on questions of masonic law, submitted to our contemporary of the "Trowel," being general in their application, we transfer to our columns: —

1. A Master Mason's Lodge has the superior right to bury its deceased members, — a right which should never be relinquished, unless by request of the deceased, to any other masonic organization. Any interference with that right, by any Chapter or Commandery, is a departure from ancient usage, an infringement of the landmarks, and an unjustifiable usurpation. The Master Mason's degree is the governing degree in Masonry, and every Mason should guard it ceaselessly, as he would the honor of his family.

2. In the absence of any governing law or rule, it is the custom in the higher degrees to go to the laws and usages of Ancient Craft Masonry for rules to solve all doubtful questions.

3. A. is several years in arrears for dues; the usual steps are taken, and summons issued requiring him to show cause why he should not be expelled for disobeying summons, which is also returned served, and which is not obeyed.

The proper course is to prefer charges for disobeying summons and for contempt. *The greater includes the less.* If conviction and expulsion follow, of course the Lodge will never recommend the brother for restoration until he is penitent, nor until he has paid his dues. So, if indefinite suspension should follow, the Lodge would require penitence and payment before restoring.

4. The Master controls and is responsible for the record. If the Secretary fails or neglects to attend to his duty in a proper manner, the Master may remove him for reasons to be stated of record, and appoint another. The remedy for any injustice or illegal proceeding in such cases is by appeal to the Grand Lodge. Private consideration must yield to public necessity.

5. If a brother says that no more persons shall be initiated in the Lodge of which he is a member, he is guilty of a grave masonic offence, and if circumstances subsequently warrant the belief that he said so with a settled purpose of enforcing his remarks, he should be unanimously expelled.

6. *By the acting Grand Master*:— "No brother, who is in the habit of drinking to excess, gambling, profane swearing, desecrating the Sabbath day, or who is guilty of any other immoral or unmasonic conduct, is worthy to preside over the deliberations of any respectable body of men, much less over a masonic Lodge, or even to be a member of it."

7. Master Masons' Lodges have original jurisdiction over all offences of an immoral or unmasonic character, committed within their respective jurisdictions, subject to appeal; and an expulsion or suspension by a Master Mason's Lodge is an expulsion or suspension from a Chapter, Council, or Commandery. We desire most urgently to impress upon our readers *this fact*, that the THIRD DEGREE is the governing degree in Masonry. The only exception to the above is that of Master or Grand Master.

GRAND LODGE OF NEBRASKA.

THE Grand Lodge of the Territory of Nebraska held its ninth annual communication at Nebraska City, on the 21st of June last. The session was well attended, most of the Lodges being represented. The opening address of the Grand Master, M. W. R. W. Furnas, is a brief but well-prepared business paper. Speaking of the late war, he says:—

"War and revolution have placed our Order and us, as individual Masons, in a more unpleasant attitude toward each other than ever before known in the world's history. The times demand the exertions of men, banded as we are, to maintain, in the name and faith of our Order, the high sense of honor and disinterested zeal in defence of the helpless, and universal benevolence, which have ever been the distinguishing characteristics of our Order. Let us take care, that, while we perform all our duties as citizens, we do not lose sight of those which the cherished profession of our Order imposes upon us; never forget the duties of mercy and charity. In this nature, the acts of our Order peculiarly shine forth; and by the spirit which dictates them, semi-alienation may be restored, and wra divested of much of its ancient barbarism. Let us ever be ready to welcome the return of erring ones; ready to forget the past, and to bury all dissensions in the joy of re-established fraternity."

WORK ON THE SABBATH.

In answer to the question, "Is it lawful for a Lodge of Masons to convene for 'work' on the Sabbath day?" he very properly says *no*, and adds:—

"It is as much a violation of the 'law of the land' as for an individual brother to resort to his usual avocation on that day. The charges of a Freemason, extracted from the ancient records, and which were held in the highest veneration by the Fraternity, as embodying the most important points of ancient written law, say on this point: 'All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed."

In this opinion he was fully sustained by the Grand Lodge.

THE ORDER IN THE TERRITORY.

He says that "never, since the introduction of Masonry into the territory, has the Order advanced so rapidly and satisfactorily as within the past year." Dispensations have been issued for Lodges at Fort Calhoun, Omaha, and for a second Lodge at Nebraska City.

BUSINESS.

The proceedings of the body indicate a commendable degree of activity in the jurisdiction, and a healthy condition among the Lodges. Measures were inaugurated for the establishment of a school for the education of the orphans of deceased Masons, a movement rendered necessary by the want of public schools, incident to all new settlements.

The following resolution on the organization of new Lodges was adopted. It embodies the correct principle in such cases:—

Resolved, That the charters granted Solomon, Covert, and Nebraska City Lodges be retained in the hands of the Grand Secretary *until the members named in said reports deposit their dimits*, from their respective Lodges, with the Grand Secretary.

REJECTED CANDIDATES.

"No Lodge shall initiate into the mysteries of the craft any person whomsoever, without being first satisfied by a test or otherwise that such candidate has not made application to some other Lodge and been rejected; and if it shall appear that he has been so rejected, then the Lodge must be satisfactorily convinced that the objection to his initiation has been withdrawn, and the *unanimous* consent of the Lodge rejecting him must be obtained before he can be initiated."

The officers of the Grand Lodge were publicly installed in St. Mary's (Episcopal) church on the 23d June, at which time an excellent oration was delivered by R. W. O. H. Irish, from which we give extracts in another page. There are thirteen Lodges in the territory.

THE LATE BR. WILLIAM H. WHITE, OF LONDON.

This distinguished brother died at London on the 5th of April last, at the ripe old age of 89 years. He had served the Grand Lodge of England, as its Grand Secretary, for more than half a century with singular fidelity and intelligence, and resigned the office only a few years since, on account of his advanced age and increasing infirmities. His name was known throughout the masonic world; and he has left a record that will long preserve his memory in the hearts of all true Masons throughout the British empire. A writer in the "London Freemason's Magazine" beautifully apostrophizes the end of this venerable brother as follows:—

At last the subtle thread of life is broken—
The venerable Mason sleeps at last;
Death came, and signalled him with mystic token,
To join the phantom brethren of the past.
Bowed with the weight of nearly ninety years,
Our patriarch passes from this vale of tears.

Born when Columbia's flag was first unfurled,
When Washington's was yet an unknown name,
And long before Napoleon shook the world,
Or Nelson soared upon the wings of fame.
Through the long vista of his life we gaze,
O'ercome with visions of those by-gone days.

Empires and states have had their rise and fall
Since he appeared upon this stage of time;
But Masonry—his pride—survives them all,
Fixed on foundations heavenly and sublime.
Age has not dimmed its lustre, nor effaced
The principles on which its power is based.

Peace to the dead—his pilgrimage is done,
And requiems at his sepulchre we sing.
For him the fight is fought, the battle won;
Yet this last tribute to his tomb we bring,—
That Masonry he long and ably served,
And never from the path of duty swerved.

Then may the acacia o'er his ashes bloom,—
His memory still be cherished warm and bright,—
Till the last trump shall call him from the tomb,
Again to mingle with the sons of light,
In that divine, celestial lodge above,
Where the world's Architect presides in love.

STRIKING THOUGHTS.

ANTIQUITY—ST. JOHN—DRUIDS—ONE MASONRY—BROTHER AND COMPANION—THE SWORD.

BY. HON. BR. BROMWELL, GRAND MASTER OF ILLINOIS.

This is a most ancient and honorable Fraternity. Has it not been the beginning and end of every human institution which has passed away? And who have been its greatest lights and its principal defenders? Are they not to be found among the crowned heads and princes of the world—men who have stood first in the arts and sciences, and whose names are most distinguished in the annals of history? . . .

What are the moral lines of the two Saint Johns? Not St. John the man, but St. John the *character;* for Masonry is a symbolical institution; it does not worship the man, it does not worship the thing, but it worships the Grand Architect of the Universe according to the principles revealed in the great moral trestle-board, which is the first great light of Masonry; and it regards the symbolical character of those who have made themselves distinguished as servants of the most high God. Therefore the characters represented, St. John the Baptist and St. John the Evangelist, stand as two twin pillars; stand as two perpendicular lines, between which is placed the circle, as the pillar of the north and the pillar of the south, corresponding with the sidereal sphere; stand as the summer and winter solstices; stand for the day, when the sun is at its meridian height in the summer, and for the day, when he is at the lowest point in the winter. . . .

Before the armies of Cæsar had conquered the region in which the Germanic Confederation has since been formed in central Europe, the Druids assembled on St. John's day, clad in white aprons and milk-white baldrics, and white gloves of lamb's skin, and cut the sacred evergreen of mistletoe from the boughs of a particular tree with a golden knife, which was kept sacred to Balder, the god of light—for the pillar of the south is the pillar of light. The day of Balder is the day of the sun's reaching the highest meridian; and the opposite day was the winter solstice. Was it elsewhere otherwise? In what land have men been ever so sunk in paganism, that the worship of the sun in its meridian at the summer solstice did not form a part of their religious ceremonies? In the most ancient lands, in which have been dug up the stone jewels of the master, they assembled on the night before the rising of the sun on the grand solstitial morning; and there, with wailing instruments of sound, and with the semitones of mourning, they celebrated the death of the sun, and his descent into the grave; and there they remained until the break of day, when Aurora in the east bid them arise to meet the sun at his coming; when the chrysolite gates of the morning were thrown open, that he might pass upon his course through the skies, songs were sung and shouts were heard, and the clangor of brazen-lipped instruments rang throughout the temple. Thus they celebrated, year after year, the triumph of light, even long after they had lost the knowledge wherefore they had worshipped light at all.

But we, as Master Masons, and as Knights of the Temple, are well informed why those who were enlightened in ancient times did these things, and why we also worship the True Light. . . . There is no other institution to take its place. When the institution of Masonry falls, there will be a void never to be filled. There can be but one Masonry; as well might there be two mathematics as two Masonries. All other institutions which attempt to build themselves up by leaning against this, are but mere attachments put on to the body of a venerable edifice. While they crumble, while they fall, as the thirst for novelty pervades society, the ancient masonic edifice still stands in its gigantic proportions, firm as the day when its ground floor was laid, and its jewels were set up at the angles. Within the sanctum sanctorum is the Shekinah blazing in burnished gold; and he who would enter there must needs see unspeakable things, as was the case in that temple which represented all the truths of heaven and earth. . . .

There is a difference between a brother and a companion. That difference is shown in the degrees you bear. All Masons take the first great light, which is our trestle-board; therefore, when you want a masonic meaning, you have to go to that. Now, a brother, in that first great light, represents those who are united and conjoined in affection. This well represents the brotherly affection of the Master Masons' Lodge; but a companion is one who is consociated by affinity, or by other ties than blood relationship, and consequently they are those who travel together; they are those who take part together for a purpose, as represented by the companions of the Holy Royal Arch. To these beautiful meanings our degrees conform. . . .

There are three symbolical meanings of the sword. First — the sword in hand (*machaera*, as it is called), which signifies truth combating from power of truth; next — the sword of the mouth, or *romphœa*, which signifies truth, as before, but combating from wisdom; and there is the sword upon the thigh, *gladius*, the sword in all cases denoting the truth, but here the truth which governs and rules by affection. Everywhere the sword signifies the power of the truth, combined with wisdom and with love; that is the signification of the Templar's sword. You are not as the knights who followed the banners of Godfrey de Bouillon, when the engines of the embattled hosts were thundering at the gates of Dorylacum; you are not to wrest the holy sepulchre from the dominion of the Saracen; you are not to shed the blood of foes and strangers upon the sanguinary field of battle; but you are in the power of that truth of which the sword is the emblem — the same which the Tyler bears at the door of the Lodge; it is the sword of truth by which every man must pass, and by which he must be tried, and which penetrates and severs and divides. Mahomet embodied the same idea in the bridge Al Sirut, over which all must pass. We also read of the same emblem at the Garden of Eden, where cherubim were stationed with a flaming sword, which cut every way to guard the entrance to the tree of life, that none might enter excepting those who were worthy and well qualified. Then, Sir Knights of the Temple, it is not improper that you appear with this emblem, for it is the warfare against error which you wage.

THE NEW GRAND LODGE OF NOVA SCOTIA.

WE find the following notice of this body in the address of Grand Master W. B. Simpson to the Grand Lodge of Canada, at its annual communication in July last: —

> "Early in the month of March, I received a communication signed by three brothers, styling themselves respectively Grand Master, Grand Registrar, and Grand Secretary elect of the Grand Lodge of Nova Scotia, informing me that after due deliberation, the Scottish Provincial Grand Lodge of Nova Scotia had dissolved itself, and that a convention of Scottish Masons had then been held, at which a Grand Lodge was formed, and the officers thereof duly elected; and requesting me to nominate some brother to proceed to Halifax to install the Grand Master. To this communication, I regret to say, I found it impossible to return a favorable answer; for, on carefully perusing the statement sent me of the course pursued by our Nova Scotia brethren, I found their whole proceedings so irregular as to render, in my opinion, the legality of the formation of the Grand Lodge of Nova Scotia more than doubtful. I therefore directed the Grand Secretary to acknowledge the receipt of their letter, and to say that, taking into consideration the peculiar action of the Provincial Grand Lodge of Nova Scotia in the proposed formation of a Grand Lodge for that Province, the Grand Master of Canada did not feel justified in exercising his prerogative in installing their Grand Master, without first consulting the Grand Lodge of Canada at its next regular communication; that, had the movement to form a Grand Lodge been participated in by the Lodges hailing indiscriminately from other jurisdictions than the Grand Lodge of Scotland, the Grand Master would not have had the slightest hesitation in at once extending to them the right hand of fellowship; but that he feared the simple fact of the English and the Irish Lodges not having been formally invited or solicited to co-operate in the movement, although possessing equal rights with the Scottish Lodges, must prove fatal to the speedy acknowledgment of the proposed Grand Lodge of Nova Scotia. As this question is one which demands the most careful consideration, I shall recommend that a special committee be appointed, to inquire into the action taken by our Nova Scotian brethren, and to report to this Grand Lodge to-morrow evening."

The subject was referred, as suggested, and the Grand Lodge subsequently adopted a vote, recognizing the new body. We do not understand, however, that either the English or Irish Lodges have united with it, nor that it has yet been recognized by the parent Grand Lodge of Scotland.

LIFE TOO SHORT FOR STRIFE.

Charles Dickens relates the following of his masonic brother, Douglas Jerrold: "Of his generosity I had a proof within these two or three years, which it saddens me to think of now. There had been estrangement between us, — not on any personal subject, and not involving angry words, — and a good many months had passed without my ever seeing him in the streets, when it fell out that we dined, each with his own separate party, in the Stranger's Room of the Club. Our chairs were almost back to back; and I took mine after he was seated and at dinnner (I am sorry to remember), and did not look that way. Before we had sat long, he openly wheeled his chair around, stretched out both hands in an engaging manner, and said aloud, with a bright and loving face, that I can see as I write to you: 'Let us be friends again. A life is not long enough for this.'"

Jerrold was not a Christian, but his conduct in this case was worthy of a Christian character. On a dying bed, how insignificant will appear many things about which we contend in bitterness and wrath! Life is too short, its inevitable sorrows so many, its responsibilities so vast and solemn, that there is, indeed, no time to spare in abusing and maligning one another. Let not the sun go down on your wrath. Never close your eyes to sleep with a heart angry towards your brother and fellow-sufferers. See him, and be reconciled to him, if you can. If you cannot see him, write to him. If he is a true man and a Christian, he will listen. If he is not, you will have done right, and your soul will be bright with the sunshine of Heaven.

LODGES IN ENGLAND.

An estimate of the number of Freemasons in various parts of the world has recently been made by an English writer. There are nearly eleven hundred Lodges under the control of the Grand Lodge of England; of this number, some one hundred and seventy are in London, or within ten miles of the great Freemasons' Hall in that metropolis; over five hundred and sixty are scattered over other parts of England and Wales. Rutlandshire has none; Bedfordshire but three; while Lancashire has nearly one hundred. There are others in the Channel Islands, India; there are ten in Calcutta — Cape of Good Hope, West Indies, North and South America, Australia, New Zealand. The 1st, 6th, 12th, 14th, 31st, and 80th regiments of foot, in the British army, have Lodges attached to their respective corps. In addition to these, there are nearly one thousand Royal Arch chapters under the same jurisdiction. In the above numbers, are not, of course, included Lodges in Scotland and Ireland, each of which countries has its own Grand Lodge.

INITIATION OF SOJOURNERS IN NEW BRUNSWICK.

St. John, N.B., Nov. 7, 1866.

R. W. Chas. W. Moore, G. Sec. G. Lodge of Mass.

Dear Sir and Brother, — I received your letter of the 7th October, and very much regret to learn that any persons, rejected in Lodges in the United States and residents there, should have been accepted and initiated into Masonry in any Lodge in this Province. I do most heartily concur with you as to the great impropriety of initiating strangers, without the fullest inquiry and the most reliable information.

I cannot suppose that, in the cases mentioned by you as having come to your knowledge, either the Master or any of the members of Zetland Lodge were aware that the applicants had been rejected in another Lodge; but certainly, a due regard for the interests of our Institution calls for the most searching inquiry into the character of the persons applying for admission.

Permit me to thank you for your courteous and fraternal letter, and to assure you that I shall make full inquiry into the cases mentioned by you, and shall communicate with the Master of Zetland Lodge on the subject.

I have always been most strongly of opinion that persons desiring initiation into Masonry, should make their application to some Lodge at or near the place where they reside, and where, of course, their characters and standing are best known. I have already drawn the attention of the Masters of Lodges under my jurisdiction to this matter; and I shall not fail to keep continually before the craft the great importance of protecting our ancient and honorable Institution from unworthy members, by causing the most particular inquiry to be made into the character of applicants in all cases, and especially when the person seeking admission may be a stranger or non-resident.

With reference to your inquiry, I am not aware that the M. W. the Earl of Zetland issued any edict, forbidding Lodges to receive applications out of their territorial limits. But I may say, I have a communication from him, in which he strongly urges the great desirability of the most searching inquiry and careful investigation into the character of persons applying for initiation into Lodges in places where the applicants do not reside.*

Yours truly and fraternally,
Rob't T. Clinch,
District G. M. for New Brunswick.

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* We did not assume to give the precise words of the Grand Master of England, in his correspondence with the Grand Master of Maine, in 1859, for we had not seen his letter since that date. The correspondence grew out of a complaint against Union Lodge, at St. Stephens, N. B., for initiating a person who was a resident of Maine, and thereby, as it was alleged, encroaching upon the lawful jurisdiction of the Grand Lodge of that State. The final result of the correspondence was, that

THE GRAND LODGE OF CANADA.

The Grand Lodge of Canada held its eleventh annual communication at Montreal in July last. There was a full attendance of Grand Officers, and one hundred and thirty-seven Lodges were represented. The opening address of Grand Master Simpson, from which we have elsewhere given a brief extract, was a well written and interesting paper. He complains of a want of uniformity in the work of the Lodges, and urges the necessity of reformation in this respect with much earnestness. He says: —

"Now, brethren, believe me, this is the falsest of all false economy; for nothing can be more calculated to lessen the love of our brethren for Masonry, than a want of system, correctness, and uniformity of work. Why is it that we have so many unaffiliated Masons in our midst? Undoubtedly because they have either never been properly taught, or their young love has been cooled by the slovenly working of their Lodges. Correct, then, this evil without loss of time; let the necessary questions be invariably put to the candidate in the ante-room, before his initiation; rigidly enforce the law requiring the candidate to be well instructed in the preceding degrees, before he is advanced higher; compel every Worshipful Master elect to pass an examination as to his qualifications to fill the chair, before he is installed into that high and responsible office; above all, appoint a Grand Lecturer, who shall teach our Lodges to be prouder of the correctness of their work, than the accumulation of material; and I am satisfied that, in less than a twelvemonth, you will not only see a noble advancement towards perfect Masonry, but such a large increase in our roll of membership, by the return to our fold of the unaffilated, as will amply repay the Grand Lodge the outlay I now recommend."

The reports of the District Deputy Grand Masters show a healthy state of the Order in the jurisdiction, and a rapid increase in numbers.

George W. Kent, of Sherbrooke, was expelled from Masonry.

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the Grand Master of England promised, and doubtless did "recommend" (we give his words), to the W. Master and officers of Union Lodge to "abstain from *any act* which may give umbrage to their brethren of the State of Maine." Now, the "recommendation" of the Grand Master, in matters of government especially, is usually received and respected as authoritative by the subordinate, though the mandatory force of legal enactment may be wanting. Nor do we think that the "recommendation" can be construed as applying *only* to the particular case in question; but, on the contrary, should be received and respected as a rule of action by all the Lodges in the Province, which acknowledge the authority of the Grand Lodge of England, or its Grand Master. But be this as it may, we feel assured that our distinguished brother, the District Grand Master, will so use the influence of his high official position, that his American brethren will have no further cause of complaint on the grounds above stated.

GRAND LODGE OF ILLINOIS.

This Grand Body held an annual communication at Chicago, on the first Tuesday in October last, H. P. H. Bromwell, G. M., presiding. The attendance was unusually large, there being present two hundred and fifty Masters of Lodges, eighty Senior Wardens, forty Junior Wardens, and eighty-nine proxies, being four hundred and sixty actual representatives present from three hundred and sixty-five Lodges. In addition to these, about thirty Past Masters, and as many more Masters of Lodges under dispensation, making not less than five hundred and twenty-five in all.

From the portions of it given in the "Trowel," we infer that the annual address of the Grand Master was an admirable and finished production. We give a few sentences as follows: —

"The blessings of Divine Providence, which have attended us, demand from us that we should crown our months with thanksgivings, and our years with praise.

"Let us extol 'Him who made great lights,' and 'who setteth his compass on the face of the deep.'

"A year of continued peace throughout our country has enabled the people to devote their energies to advancing the material prosperity of the nation, and cultivate those arts of progress and refinement, represented by the ancient symbol of Pythagoras and the wages of a craftsman.

"Never in the history of Masonry has there been known or enjoyed by the craft, a season of such prosperity as has been witnessed throughout our country during the year just closed.

"In this jurisdiction, the increase of numbers and means has been unexampled; and at the same time, peace and harmony have prevailed beyond all expectation.

"Internal peace throughout the jurisdiction is met by cordial fraternity between this Grand Lodge and all others throughout the world. In fact, so far as I am advised, every Grand Lodge of the world is at peace with all others.

"It would seem that, as among Masons, the temple of Janus might be closed.

"As the voice of harmony comes to us from every jurisdiction, while in our own a signal degree of concord has taken the place of former divisions and disturbances, I venture to suggest, respectfully but earnestly, to this Grand Lodge, that a day of special celebration, in honor of reconciliation and harmony, be proclaimed throughout this jurisdiction, to be observed by the Grand Lodge and all subordinate Lodges, gathered together by districts, according to convenience, with appropriate ceremonies."

The recommendation of the Grand Master was adopted; and the 24th of June next was set apart for the purpose indicated.

The Grand Lodge was permanently located at Springfield. The officers for the current year are as follows: —

Jerome R. Gorin, Decatur, Grand Master; N. W. Huntley, Chicago, Deputy Grand Master; Charles Fisher, Springfield, Senior Grand Warden; Horace Hayward, Olney, Junior Grand Warden; Harrison Dills, Quincy, Grand Treasurer; Harman G. Reynolds, Springfield, Grand Secretary; Rev. O. H. Tiffany, D.D., Chicago, Grand Chaplain; Rev. J. I. Davidson, Springfield, Grand Orator; J. P. Ferns, Chicago, Grand Tyler.

Appointed. — J. C. Reynolds, Deputy Grand Secretary; Charles Spalding, Grand Pursuivant; S. B. Dugger, Grand Marshal; J. H. Samson, Grand Standard-Bearer; J. G. Callender, Grand Sword-Bearer; O. N. Stafford and T. C. Jewell, Grand Stewards; James Lowe, Senior Grand Deacon; Rodney Ashley, Junior Grand Deacon.

WINSLOW LEWIS ENCAMPMENT.

This fine body of Knights Templars at Salem, had a public installation of its officers on the evening of the 19th of November last, being its first anniversary. The beautiful halls in which its meetings are held were crowded to excess, and there was a full attendance of members in the ranks, dressed in their rich and fine regalia. The installation ceremony was performed by M. W. Grand Master Dame, as Grand Commander of De Molay encampment of this city, in his usual dignified and effective manner; at the conclusion of which, Commander Sutton resumed the chair, and addressed the encampment and invited guests, among whom were a large proportion of ladies, in cordial and appropriate terms, referring to the gratifying fact that one year ago the body over which he presided consisted of but *twelve* members, and that it now numbers *seventy* upon its rolls! He then introduced the Rev. T. J. Greenwood of Malden, who read an excellent and interesting poem, suitably adapted to the occasion. The encampment was then ordered to its armory, and closed; after which the company repaired to the banqueting-hall, and there enjoyed a social repast. We should add that the music, interspersed through the ceremonies, was admirably performed by a select choir. The officers are as follows: —

M. E. Sir Wm. Sutton, Grand Commander; Sir Geo. H. Peirson, Generalissimo; Sir David S. Shattuck, Captain-General; Sir John B. Hill, Prelate; Sir William H. Kimball, Senior Warden; Sir Henry E. Jocelyn, Junior Warden; Sir Thomas Hunt, Treasurer; Sir Henry A. Brown, Recorder; Sir George Tapley, Sword-Bearer; Sir Dana Z. Smith, Standard-Bearer; Sir Charles H. Norris, Warder; Sir A. L. Peirson, Sir Joseph Osborne, Sir Irving Stone, Captains of the Guard; Sir Wm. L. Batchelder, Armorer and Sentinel.

MASONIC DEMONSTRATION AT BALTIMORE.

Our brethren at Baltimore made a brilliant display at the laying of the corner-stone of their new Masonic Hall on the 20th ult. The lateness of the day when the particulars were received, and the pre-occupation of our pages necessarily oblige us to defer any extended notice of the incidents of the occasion until our next issue. The streets were thronged with people, and the immense procession was a very brilliant affair. The Brothers were all clad in full suits of black cloth, imparting a fine uniform appearance to the line. Numerous bands of music gave the display much additional interest. The various Commanderies and Grand Commanderies of Knights Templars, in their rich and elegant uniforms, imparted a degree of gorgeousness which has rarely been equalled by any similar display. Many magnificent banners and flags were in the procession, richly embellished with symbols of the order, conspicuous among which were the red banners and flags of the Templars. It is estimated that there were four thousand persons in the line of the procession.

The procession marched to the site selected for the erection of the new temple, on Charles street, adjoining St. Paul's Church, where there was an immense gathering of people. The stands erected for spectators were crowded with ladies. President Johnson and Gov. Swann occupied seats on the main stand.

The President reviewed the procession from the steps of Gov. Swann's residence, the entire procession uncovering as it passed before him. The President wore his Masonic regalia.

As the procession passed around Washington's monument, the brothers all again uncovered in respect to the memory of their brother George Washington, and the bands performed funeral marches.

The head of the procession reached its destination about 1 P. M., when the whole line halted, with open ranks; the Grand Lodge and the Commanderies of Knights Templars marched up through the ranks of the subordinate lodges and occupied their proper positions within the enclosure.

After the corner-stone had been adjusted and formally declared to be "a foundation-stone, well-formed, true, and trusty," the Grand Master delivered a few impressive words, and a hymn was sung. The ceremonial concluded with the pouring of corn, wine and oil upon the stone, accompanied with solemn invocations.

Information is wanted of Brother James Eveleth of Timmonsville, S.C. He was in the confederate army in the war. Address Hannah Eveleth, as above.

A SILVER WEDDING.

A VERY pleasant gathering took place in Malden, at the residence of J. H. Waitt, Esq., one of the commissioners for the county of Middlesex, on Thursday evening, October 11, it being the twenty-fifth anniversary of his marriage. There was a large attendance from among the many friends of the honorable gentleman; among the many present were Hon. John Hill and Col. Lyman Dike of Stoneham, and Hon. D. W. Gooch of Melrose; also many from Boston, Medford, Lynn, and Melrose. The numerous friends of Mr. Waitt testified, by their presence and hearty congratulations, their interest in one widely known, and always loved and respected. During the evening, Sir W. H. Richardson presented to Sir Knight Waitt and wife an elegant service of solid silver, in behalf of the masonic and other friends of the recipients, accompanying the presents by happy and well-chosen remarks, containing well-timed allusions to the past history of the happy pair. Sir Knight Waitt, in behalf of himself and wife, responded appropriately, and with hearty thanks accepted the tokens of brotherly love and friendship. Rev. J. W. F. Barnes then presented to Brother Waitt a piece of marble taken from King Solomon's Temple; also a piece of stone from the Garden of Gethsemane. These mementos were brought from thence by the venerable Father Taylor, and by him sent to Brother Waitt. There were also many other valuable presents of solid silver bestowed by individual friends. Altogether the occasion was one of rare enjoyment to all who participated; and after partaking of an elegant entertainment, prepared by the host and hostess, the company departed, leaving as a charm, to always invest the substantial tokens, kind wishes for the future health, prosperity, and happiness of the happy pair.

MONTACUTE LODGE, WORCESTER.

THE Annual Communication of Montacute Lodge was held at their hall on Tuesday evening, Nov. 13, 1866, and the following brothers were duly elected and installed as officers for the ensuing year, the ceremony of installation being performed by R. W. D. D. G. M. A. A. Burditt. — Albert Walbridge, W. Master; Emory Wilson, S. Warden; John W. Jordan, J. Warden; George F. Wood, Treasurer; George E. Boyden, Secretary; Rev. B. F. Bowles, Chaplain; Henry C. Willson, S. Deacon; Nelson R. Scott, J. Deacon; William Allen, S. Steward; Charles W. Moody, J. Steward; Robert H. Chamberlain, Marshal; Porter Davis, I. Sentinel; Daniel Seagrave, Tyler.

MONTGOMERY LODGE, MILFORD.

AT the Annual Communication of Montgomery Lodge of Milford, the following named persons were duly installed officers for the ensuing year. — Alfred A. Burrill, W. Master; Ezra F. Holbrook, S. Warden; James R. Davis, J. Warden; Herman H. Bowers, Treasurer; Lewis Fales, Secretary; Julius M. Woods, S. Deacon; Benjamin H. Montague, J. Deacon; Charles C. Smith, S. Steward; Elias Whitney, J. Steward; Rev. George G. Jones, Chaplain; Augustus W. Keene, Marshal; Edward Purkard, Organist; John M. Wood, Tyler.

DISPENSATIONS FOR WORK.

THE Grand Master of South Carolina, in his address before the Grand Lodge of that State, has the following on this important subject: —

> At no time, since the organization of the first Lodge in this State, has there been so much danger as there is at the present day from the popularity of Masonry. Before my promotion to the chair, while holding a subordinate office in the Grand Lodge, I had had my attention directed to this growing evil of making Masons too rapidly. As soon as I was installed into the high office to which your kindness has called me, I determined by all the means in my power to check its growth. The Constitutions of the Grand Lodge made it impossible for any Lodge that was obedient to the law, to raise a candidate to the third degree until three months had elapsed from the time of his presenting his petition. The only method of abating this wholesome probation was by an application for a dispensation to confer the degrees at a shorter period. The dispensing power is the highest prerogative of a Grand Master; it is one not granted by any modern constitutions, and dependent on the will of a Grand Lodge, but one inherent in his office, and derived from the ancient landmarks. It is a sacred trust, for which the Grand Master, in its legitimate discharge, is responsible to no earthly tribunal; and I determined, consequently, to administer it conscientiously and judiciously so far as my abilities would permit. I laid down, therefore, a rule in the very commencement of my official career, that I would grant no dispensations for the conferring of the first degree until the candidate had submitted to the usual probation of a month and the necessary investigation of his character. After receiving this degree, I required another month to elapse, and then, on the showing of sufficient grounds by the Lodge applying, I was willing, in emergent cases, to grant my dispensation for the conferring of the second and third degrees at one meeting. To this rule I have rigidly adhered; and although I have granted many dispensations, which the sudden calling of men into military service seemed to me to justify, I have granted none outside of the rule. It has, I believe, worked well, and I think has caused no dissatisfaction among right-thinking Masons.

MASONIC CHIT-CHAT.

GRAND COMMANDERY OF MAINE.—To the Knightly courtesy of Sir Knight Ira Berry, Grand Recorder of the G. Commandery of Maine, we are indebted for the proceedings of that body for the present year. The address of the Grand Commander, Sir Knight Timothy J. Murray, was a well-written, practical document, and in proof of the prosperous condition of the Grand Commandery, called the attention of the Sir Knights to the following facts:—"This Grand Commandery was formed in 1852, by three Commanderies, viz: Maine, No. 1; Portland, No. 2; and St. John's, No. 3. At its first Conclave in 1853, the whole number of Sir Knights reported was 69. At the Conclave of the Grand Commandery in 1857, the *first* Charter was granted to Bradford Commandery at Saco. At the Annual Conclave in 1854, the *second* Charter was granted to Dunlap Commandery, at Bath, and the number of Sir Knights reported that year was 229. Since then two other Charters have been granted, and two Commanderies are now working under dispensation, while the whole number of Sir Knights reported the present year is 407, and the number created during the past year is 170."

THE Grand Chapter of this Commonwealth will meet on Tuesday the 11th inst., and the Grand Lodge on the day following at two o'clock P.M.

THE Acacia, or Egyptian Thorn, as it is commonly called, is thus described by botanists:—The flower consists of only one leaf, of a funnel shape, and contains a great number of stamina. The flowers are commonly collected in clusters, or little heads; the pistil arises from the bottom of the flower, and finally becomes a silliquose fruit, divided into several hollows, and containing a number of roundish seeds.

THE "MAGIC COOKING RANGE," advertised on our cover, is undoubtedly one of the best ranges for domestic purposes, ever invented. It is economical, making a considerable saving of coal over the common range, and furnishing a sufficient supply of hot air for a drawing or dining room above the kitchen. The facilities for cooking are also judiciously and economically arranged. We have used one of them in our family for the past year, and would not exchange it for any other in the market. Persons building or desiring such an article will do well to call on Mr. Pond. See advertisement.

THE proper form of a Lodge, according to Dr. Oliver, is a double cube,—a form which was held sacred by the ancients. The Chinese adored the divinity under it, and the inhabitants of Stony Arabia worshipped a black cubical stone. The oracle at Delphos recommended doubling the cubical altar of Apollo as a means of stopping a destructive pestilence. The ark was of this form.

THE EAST was considered by the ancients a fortunate quarter of the world, because of the light, heat, and vigor which the sun communicates to mankind from that part of the heavens; and the WEST unfortunate, because of the departure of the sun.

THOSE of our readers who know him personally, will be pleased to learn, that though still confined to his house, Br. VAN RENSSELAER is improving in health. His residence is in Cincinnati.

A CORRESPONDENT at Philadelphia writes as follows:—"Our bodies of the A. and A. Rite are progressing very finely; indeed, we have as much work as we can well get through with."

THE POPE.—Ever since the Pope issued an allocution, excommunicating indiscriminately all members of the fraternity of Freemasons, the order has received an immense forward impetus in Italy and France. Large numbers have joined the prohibited craft, thinking that if it was distasteful to his Holiness, its secrets would be worth knowing, as no doubt they are.

THE frontispiece, "The Christmas Doll," a fine line engraving, in the "Lady's Book," for December, is alone worth the subscription price of the work for a year. It is a superb number.

NEW CONFECTIONERY ESTABLISHMENT.—Mr. SOUTHMAYD, who, we are pleased to say, is a member of one of our neighboring lodges, and who has acquired a wide reputation through the superior excellence of his famed "molasses candy," has recently erected and opened an elegant marble structure in Temple Place, as a wholesale confectionery establishment. He threw it open for the examination of his friends on the evening of the 20th ult., and presented to them probably one of the finest displays in his line of business ever seen in this city. The establishment is an elegant one, and complete in all its appointments. Brother Tarbell furnished one of his *recherche* entertainments on the occasion above referred to.

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"HIGH HILLS" AND "DEEP VALES."

THERE is a masonic tradition that it was a usual custom in ancient times for the brethren to hold their Lodge-meetings on "high hills" or in "deep vales," for the better security which such places afforded.

Nature not only abounds in, but is constantly characterized by what we may term *analogies of similarity*, which are probably, in most instances, the immediate and direct causes of the sympathies so suddenly and strangely awakened between our feelings and the scenes presented to our outward vision. Thus, in more than one sense, the "deep vales" of earth find their responsive analogue and acknowledgment in those depths of the human heart, where so many of the holiest as well as at times the saddest of our sympathies lie buried and concealed; so that the inspired minstrel-king was but unconsciously giving expression to a great truth of natural science when he exclaimed, "Out of the *depths* have I called unto thee, O Lord!"

As we descend into the deep recesses of the human heart, and involuntarily probe and peer into the many dark and evil things, or, perhaps, the sacred sorrows, or, better still, the deep longings of holiness, of which it forms the secret hiding-place,—in each and all of these cases, we naturally seem to desire the cognate privacy and retirement of the "deep valleys" of this our brief earthly abiding-place; we desire to keep apart from the prying, unsympathizing gaze of beings like ourselves; nay, we would shun, as it were, even the gaze of the glaring light of day itself, while we long most eagerly to be alone with God and our own hearts!

Again, when travelling amidst wild and majestic mountain scenery, such as that of the Andes or the Alps, as we gaze upward on those lofty peaks, towering each one loftier than his neighbor, are we not conscious of an analogous elevation and ascension of our own souls from the low material things of earth to the lofty spiritual thoughts of heaven? *There*, at least, we recognize to some extent the meaning and the moral of "excelsior." That these analogies are strictly true, even in this practical pelf-seeking nineteenth century, with all of us at least who have not allowed those and other demon-gods of earth to steal away our *hearts* and supply their place with *stones*, must be freely acknowledged. How much more in the more infant and innocent ages of antiquity would such feelings and sympathies be sure to prevail between Nature and her children.

Since the Deity had, in the earliest ages, condescended, on some great occasions, to hold even personal communion with man, so it was natural for man to associate with the idea of Him the grander scenes of Earth and the grander phenomena of Nature. HIS voice spake in the thunder; the whirlwind was his chariot, and the lightning his flame of fire; and, especially, since the places of his most terrible or awful appearances were those *mountains* thenceforward and forever sacred in history, Sinai and Horeb, it followed as a simple consequence of a cause that the idea of sanctity more indelibly and indissolubly attached itself to that of mountains or "high hills." And while we protest against being supposed to give any countenance to pantheistic notions, we frankly and boldly confess that if we were forced to choose between two evils (and how often in this weary world of ours are we compelled to make such a choice), we would rather a thousand times yield even to an excess of the love and reverence that so intimately associates the Great Creator with the things created, than to that cold, sceptical, dogmatizing, and presumptuous spirit, so prevalent, alas! in the present day, which boldly attempts to measure all things in earth and heaven by the standard of man's limited reason, and proudly rejects as false whatever is beyond the reach of human ken. That the Great Architect does personally and immediately direct the moral government of this his own great temple, is the belief of the best and wisest men of every age; that he himself did, in "creation's prime," hold converse with his creatures, is the simple testimony of Scripture, as it is also that divine beings (not to mention HIM, to Christian minds the most *divine*,) did, on various occasions, at his bidding, and to execute his behests, consecrate by their tread the paths of earth. Even now it is the opinion of the majority of the most illustrious divines in the world, that we are constantly surrounded by angels or spirits, some perhaps tempting us to evil, others more merci-

fully sent to guard and guide us from danger and temptation. We, of course, are not here referring in the least to what is familiarly known as "spiritualism," but to a belief derived by calm and thoughtful theologians from a critical examination of Scripture. When, in addition to all this consecration of earth, — man's dwelling-place, — we reflect upon the plain statement that man himself is "the Temple of the Holy Ghost," that is, that *in his soul God doth consent and condescend to dwell*, we cannot but conclude that those who still cherish somewhat of the reverence of the earlier time, in connection with Nature, have more reason on their side than the utilitarian sciolists of a material philosophy, who would essay to measure God's mountains in their pygmy hand. In this, as in a thousand other things, the more we read and reflect, the more convinced we become of the presumption of us moderns in claiming as our own almost everything good and great in religion, learning, art, science, — in fact, in civilization. Take away *one thing* that we have, but for which we have to thank, *not any skill or effort of our own, but simply and entirely the gracious kindness of our merciful God*, — we mean of course the Christian Revelation, before whose "Greater Light" all those lesser ones of a civilization, unillustrated by *it*, grow pale and dim, — *take away this*, and we greatly question whether even this age and this land, advanced in all things as they are, would have much to boast of, in a comparison with more than one era and country of distant and dim antiquity. *Our reservation as to all that is strictly due to Christianity, God's gift, not man's device, must be however strictly borne in mind.* Does our superiority consist in learning and literature? Visit our most boasted seats of learning to-day, and what do we behold as forming the highest subject of each curriculum? The philosophy of Plato and Aristotle; the dramatic poetry of Sophocles and Æschylus and Euripides; the history of Thucydides; the oratory of Demosthenes of old Greece, of two thousand three hundred years ago and more!

We pause before some of those noble buildings that grace the streets of our own and other cities, and the first thing we are told, if we do not recognize it of our own knowledge, is, "*this* is Ionic architecture, *this* Doric, *this* Corinthian;" in other words, that even here in Boston, in this year of grace, 1866, we are proud to reproduce in our architecture the models of antiquity. The mechanical arts is a department that the modern generally claims as peculiarly his own; but even here a little more modesty might not be unbecoming, were he to reflect that the solid foundation of those arts, Geometry, has come down to us from the same wonderful people; while the Chaldeans, Persians, Egyptians, and Hindoos have bequeathed to us, a far-distant posterity, in the heritage of science, far more than we for the most part take the trouble to know, much less to give them credit for; again, although it is a strange fact that we have no historic record of the mechanic levers used by Egyptian builders *more than a thousand years before the Christian era*, yet no one who sails up the Nile and gazes at the gigantic columns and obelisks still standing in ruined grandeur among the remains of Heliopolis and Luxor, and other cities along its banks, towering to a marvellous height, and composed of blocks of stone, to raise whose massive size and weight to such wondrous elevations would task even *our* mighty mechanical powers to the utmost, — no one who beholds all this can fail to be assured that those extremely ancient Egyptians must have attained to very great proficiency in mechanical science. Every student of Eastern history is now well aware that, at a period of very remote antiquity, there prevailed among the Hindoos, and also among the Persians and Chinese, a high degree of intellectual refinement. That this was the case with the two first nations, more especially, is proved as well by many other facts, as chiefly and incontestably by this, that the Zend or ancient language of Persia, and the Sanscrit or sacred language of India, are, by the acknowledgment of all scholars, the two most philosophically constructed languages ever known amongst men; and, next to them, the Greek, which, however, ranks rather as the subordinate offspring than as the independent equal of the latter of them. The thoughts arising from this last-named fact, for fact it is, would afford subject-matter for many articles; but we would simply ask those who are so unduly and immodestly boastful of the modern Present, to reflect upon this acknowledged truth. Philosophically composed, written language has always been regarded as a high and intellectual discovery; that its origin has been and is to this day attributed by many learned and able men to a communication from the Deity himself; and the three *most* philosophically composed languages *ever known to mankind*, were those of *Ancient Persia, India, and Greece.*

And now, it may probably be asked, what has all this to do with the tradition that it was the custom of the ancient Masons to hold their meetings on "high hills" or in "deep vales?" We unhesitatingly answer, it has *very much* indeed to do with it, if only as exhibiting, in clearly defined lines and colors, the form and character of that spurious criticism which is so ready to sneer at all that is ancient; that regards as "ignorant superstition" those feelings that led the predecessors of the Israelitish Patriarchs to erect their altars on the "hills" of Mesopotamia and Uz and Arabia; that induced the much maligned ghebers or fire-worshippers of Persia, in the same way to ascend the mountain-height to obtain a nearer and clearer view of that mighty fire-orb, which they looked up to with loving and reverential gaze, not in any idolatrous spirit, but as the representative of the purity and brightness of the ONE TRUE GOD; that commanded the Jew to erect his Temple on Mount Zion, and the Samaritan, when rejected of the Jew, to erect *his* on Mount Gerizim, and which (as we believe, and not as the mere seeking of *security*,) was the origin of that custom, referred to as prevailing among our Old-World brethren, of holding their Lodges or meetings on the "high hills." When they ascended to those lofty places of assembly, we believe it to have been from much the same high and holy motives by which the other bodies referred to were inspired; and when again they met in the "deep valleys," it was not from any cowardly fear, at all events, however it may have arisen to a great extent from a desire to exclude the eye of vulgar and profane curiosity from beholding their sacred, esoteric rites; and it was also the offspring, in no small degree, of that heaven-created analogy between the earth and spirit-elements of NATURE, which led them now, when they would descend to solemn, humble self-examination, to select as the appropriate, secluded scene thereof, the "recesses of the earth," as they had no less naturally and rightly chosen, as the Lodge-site of their loftier adoration, the "high hills" consecrated by tradition and by fact to the GREAT ARCHITECT OF ALL.

In the earliest masonic lectures of which we have any knowledge, the "floor" of a masonic Lodge is said to be "holy ground;" and this was undoubtedly said in direct reference to the interesting point we have been considering. The hypothesis that our ancient brethren met on "high hills" or in "low vales" for their better *security*, or as a more eligible point of observation against the approach of intruders, destroys the symbol, and sinks it to the level of a positive absurdity. In its pure and original interpretation it has, as we have endeavored to show, a loftier, holier, and more beautiful significance. And, although viewed from the stand-point of our present boasted superiority in civilization and ethical science, we may contemptuously point to its origin as the offspring of a superstitious and idolatrous age and people, we should not forget that Masonry itself, with its mystical ceremonials, its symbols and allegories, forming in their combination the most beautiful and perfect system of moral philosophy ever invented by human wisdom, had its origin in that same age of the world, and among that same people; and that to that age and people we are largely indebted for at least the elements of the refinement, the learning, the science, and the religion that we now presumptuously appropriate as exclusively our own. It might, indeed, savor of superstition, were our masonic brethren at the present day to select the tops of the mountains as alone appropriate for the erection of their Lodge-rooms. But the selection of such places was not superstition in our ancient brethren, for the Almighty, through one of his most favored prophets, had declared to them, that "the top of the mountain, the whole limit thereof, round about, shall be most holy."

THE BY-LAWS AND PREROGATIVES OF LODGES.

[The following interesting and practical Report was adopted by the Grand Lodge of this Commonwealth at its session of Dec. 12, ultimo. We omit the name of the Lodge referred to.]

IN GRAND LODGE, Dec. 12, A.L. 5866.

THE Committee to whom was referred the petition of certain brethren, praying for a Charter, authorizing them to form and hold a Lodge by the name of . . . respectfully report that they have examined the proceedings of said brethren during their year of probation under dispensation, and also the by-laws presented for approval.

The by-laws show in many respects a great lack of masonic knowledge, and a misapprehension of the object of a masonic Lodge. By Article VI. of Section 3, it is provided that the Lodge, by unanimous consent of its members, may dispense with the provision that a candidate's application must lie over one month before a ballot can be taken. It is hardly necessary to state that this dispensing power exists alone in the Grand Master and his Deputies, and that a Lodge has no right, even by unanimous vote, to dispense with any of the requirements of the Grand Constitutions.

The next article makes provision for the postponement of a ballot for a candidate to a subsequent meeting, if, at the ballot taken, one negative should appear.

It is settled beyond dispute, that a ballot once commenced must be concluded so as to result in the acceptance or rejection of the candidate without the introduction of any other business. The candidate being rejected, his application has been acted upon and cannot be revived. If it is desirable to ballot for the candidate again, it must be done upon a new petition, which must be presented and take its regular course, in the same manner as if the candidate was for the first time before the Lodge.

Of the same general character is an article in the following language:—

> "It shall be the duty of the Secretary to minute down the number of members present at each balloting, either for a member or for a candidate for initiation, or at the passing of any law; and any determination thus had shall not afterward be altered, except when an equal number of members are present and a month's notice previous to the question being called for a second time."

It was probably intended by this section to provide for the reconsideration of a question which has been acted upon by the Lodge. But this should be done at the next meeting of the Lodge after the business has been transacted, and upon notice given that a reconsideration would then be moved. Questions of importance cannot be kept open in an undecided and uncertain state. The interests of the Lodge require that there should at some time be an end to business, and that the brethren may know that there is a final disposition of it. This only applies to matters of business. To permit questions, as to the acceptance or rejection of candidates, to hang upon such loose and uncertain conditions cannot be tolerated.

Another section has this provision:—

> "Should any brother have been known to speak or act disrespectfully of Masonry in general, or of this Lodge in particular, he shall not be admitted therein, either as a member or visitor, until" &c.

Any member has a right to object to a visiting brother's sitting in the Lodge, upon the general principle that a visitor cannot unseat a member. A member of a Lodge has peculiar privileges and rights, which are vested in him by virtue of his membership. Among them is the right to sit in his Lodge and enjoy the society of his brethren in open Lodge.

Of this right no member can be deprived capriciously or upon hearsay testimony. If he has done anything to deprive him of the rights of membership, he must be charged therewith formally, and be tried therefor by his Lodge; and upon solemn judgment against him, he can be excluded from the Lodge. If during the session of the Lodge a member behaves in such a manner as to endanger its peace and harmony, the W. Master can exclude him. And undoubtedly if he should present himself at the door in such bodily condition, or with such threatening, violent, or disrespectful language, that the Master might fairly apprehend his admission would disturb the Lodge, then he undoubtedly has the right to deny him admission, and it would be the duty of the brethren to have him forthwith brought to trial. For words spoken, or acts done, he is entitled to a fair trial before his rights and privileges of membership can be forfeited.

There are other sections relating to the appointment of committees to investigate "any private quarrel or animosity arising between two brothers, and if possible to reconcile them," and providing "that if either shall continue to harbor unkind feelings after the other shall have made due and proper concessions, he shall be dealt with as a majority of the Lodge thinks proper."

It is true that brotherly love is one of the tenets of our profession, and we endeavor to teach it by precept and example. But the Lodge is no inquisitorial court, to sit and decide upon the kind or unkind feelings of its members towards each other. The interposition of friendly, brotherly advice to those members who are at variance with each other, is certainly to be encouraged, and it often produces the most happy results. But this cannot always be done by a committee, and little good could be expected, if the committee went with the olive-branch in one hand, and in the other the terrors and punishments which this section provides for, to one whose nature and sympathies are such that he cannot easily yield. Besides, the Lodge is to judge and determine upon the condition and state of his feelings, and punish him for what they may decide he harbors in the inmost recesses of his heart, that secret and sacred place into which God alone can look, and concerning which He alone can judge. It can be easily conceived that even among Masons, one brother may rightfully believe that he is in no wise at fault if he does "harbor unkind feelings" towards his brother. Let his conscience judge him, and not his fellow men.

The last section of these by-laws is couched in the following language: —

> "No member or visiting brother shall be admitted into this Lodge, if he is in the least degree intoxicated, or who is in the common practice of using intoxicating drink as a beverage, or who is engaged in any illegal traffic (if within our knowledge), or who does not sustain a good moral character."

Your Committee have already remarked upon the rights and privileges of members, and upon the way and manner in which a brother can be deprived of his membership.

The whole subject-matter of this section is opposed to the spirit of Masonry. Temperance is one of the cardinal principles of our institution, — temperance in eating, temperance in drinking, and temperance in the indulgence of all the human passions. Masonry sets up no standard of capacity by which every brother is to be measured. What is temperance in one, may be intemperance in another. It is said that this cardinal virtue, Temperance, was formerly represented by a virgin seated upon the back of a bridled lion, and holding in her hands the reins; — a fit and appropriate emblem of this leading virtue, and from which much useful instruction may be gathered. It is worthy of consideration, that not many years since, the "practice of using intoxicating drinks as a beverage" in our Lodges was not only "common," but universal; — a practice which was "common" and general in all classes of the community. The times have changed, and we have changed with them.

A reference in this section to a subject which in this State has a political bearing deserves reprehension. The old Constitutions use this strong language: "No private Picques or Quarrels must be brought within the doors of the Lodge, far less any quarrels about religion, or nations, or State policy;" and in a later edition, "As political affairs have occasioned discord amongst the nearest relations and most intimate friends, Masons are enjoined never to speak of or discuss them in the Lodge." The same reasoning should exclude from the by-laws any reference to political matters. The petitioners should remember that there is a world-wide difference between the moral reform societies existing in the community, and a Masonic Lodge. Masonry is universal, and from its elevated position looks down upon the moral, political, and religious dissensions which embroil mankind and embitter their lives. She does not engage in them. She closes her doors so securely that even the noise and tumult of these contests cannot be heard within the tyled seclusion of her Lodges. Every community, every State, every nationality have their peculiar political differences. What is orthodox in one, is very likely to be heterodox in another. What is criminal here, may be free from crime and even meritorious in other lands. Masonry therefore stands aloof from all these differences, and attends exclusively to her sacred calling. Brethren outside of the Lodge can labor to reform society, and may make such rules and regulations as they may deem proper; but they cannot be carried into the Lodge. If a member lives in open violation of the laws, or if his moral character is so bad as to warrant it, he can be legally tried, and, if guilty, Masonry has provided a punishment. This is applicable to all offences for which he is amenable to the institution. There is no reason why the by-laws should specify the violation of any particular law. Our rules are broad enough to cover all. It is the duty of the Grand Lodge to enforce these ancient and wise provisions in our Constitutions, and the brethren, who are taking upon themselves the arduous task of establishing a new Lodge, should be early instructed upon these necessary regulations. Your Committee have stricken from the by-laws this section.

THE HISTORY OF THE DOCTRINE OF A FUTURE LIFE.

FROM the earliest period of our race to the present time, no other question has so constantly and intensely exercised the mind of man as the question as to what fate awaits him after death. Among the crudest savages in every part of the world there will be found grouped around this subject an immense mass of legends and dreams. In every civilized country, the works of poets, theologians, philosophers, will be found to teem with speculative theories as to the causes and the consequences of death, and with more or less elaborate pictures of heaven and hell. Whether we consider the intimate connection it has with his own personal experience and destiny, or the curiosity, wonder, and literary expression it has called forth from the human soul in all nations and ages, there is no subject within the scope of thought which can possess a greater importance or a greater interest than the subject of our fate in the life to come.

In his "Critical History of the Doctrine of a Future Life" (the fourth edition of which has just been published by Widdleton of New York, in a royal octavo of nine hundred and fourteen pages), our learned brother, the Rev. William R. Alger, has presented an exhaustive exposition of this great theme. The entire work is divided into five departments. The first part contains four chapters on the theories of the soul's origin, the history of death, the grounds of the belief in a future life, and the theories of the soul's destination. The second part contains twelve chapters on the various forms in which the idea of a life beyond the grave has been developed in the different branches of the human family, from the simplest fancies of the savage to the most abstruse metaphysics of the sage. The third part contains eight chapters on the teachings of the New Testament concerning a future life. The fourth part contains three chapters; the first setting forth the doctrine of a future life, as it prevailed in Christendom from the Christian era to the tenth century; the second tracing that doctrine to the sixteenth century; the third bringing it down to the present time. The fifth part contains nine elaborate dissertations, presenting the history of human thought on such points as future punishment, transmigration, salvation, resurrection, recognition of friends, disbelief in a future life, and morals of the subject. Then follows an appendix of two hundred and thirty-eight pages, giving the literature of the subject in the descriptive titles of more than five thousand volumes, with the size of each book, its date and place of publication, its authorship, and the views it advocates. These works are carefully subdivided under appropriate heads, so as to be of the utmost possible service to the student or reader.

There is in this crowded and complete history one chapter of quite peculiar interest to our masonic brethren. We refer to the chapter entitled "Doctrine of a Future Life in the Ancient Mysteries." It collects a wondrous amount of learning, and is clothed with a fascinating interest. We quote its concluding paragraph, with the hearty recommendation to our readers to purchase and peruse the whole book.

"The ancient mysteries in their principal ceremony but copied the ordination, and followed the overawing spirit of Nature herself. The religious reserve and awe about the entrance into the adytum of their traditions were like those about the entrance into the invisible scenes beyond the veils of time and mortality. Their initiation was but a miniature symbol of the great initiation through which — and that upon impartial terms — every mortal, from King Solomon to the idiot pauper, must sooner or later pass to immortality. When a fit applicant, after the preliminary probation, kneels with fainting sense and pallid brow before the veil of the unutterable Unknown, and the last pulsations of his heart tap at the door of eternity, and he reverentially asks admission to partake in the secrets shrouded from profane vision, the infinite Hierophant directs the call to be answered by Death, the speechless and solemn steward of the celestial mysteries. He comes, pushes the curtain aside, leads the awe-struck initiate in, takes the blinding bandage of the body from his soul; and straightway the trembling neophite receives light in the midst of that innumerable Fraternity of Immortals, over whom the Supreme Author of the Universe presides."

THE NEW MASONIC TEMPLE AT BALTIMORE.

As briefly stated in our last, the corner-stone of the new Masonic Temple at Baltimore was laid with the usual procession and ceremonies on the 20th November. The occasion was one of marked interest, and will form a brilliant chapter in the future history of Masonry in Maryland. We give the following details from the "National Freemason": —

At the site of the New Temple, on Charles street, extensive preparations had been made for the accommodation of an immense assemblage; but, large as the arrangements had been, it was found that double the space could have been used. One platform contained twelve hundred of Baltimore's beautiful and cultivated ladies. On the south side of the building another large platform was occupied by the principal officers and those having in charge the ceremonies proper, the President of the United States, Governor Swann, Hon. Col. Webster, Collector of the Port, Lieut. Gov. Cox, and other distinguished masonic gentlemen and officers. The panorama of twenty thousand faces was grand in the extreme.

We pass by the stereotyped part of the ceremonies, and only notice such as were peculiar to the occasion. The music by the bands from Baltimore, Washington, Richmond, Philadelphia, and other points, was the best the country affords. After the Grand Master and the Senior and Junior Grand Wardens had performed their preliminary duty, the following hymn, (tune, "America,") composed for the occasion by Rev. Andrew Longacre, was sung with magic effect by two hundred voices, under the direction of Dr. Robert J. Kerr. This was a great success, seldom obtained with so many voices in any part of the world: —

Father of love and might,
Send forth thy holy light
On us to shine;
Be thou our Sovereign Lord,
And may thy Holy Word
Be to us shield and sword,
Master Divine.

Bound in one Brotherhood,
Owning one common blood,
Children of thine;
Fill us with kindliness,
Prompt to relieve distress,
Wearing thy true impress,
Master Divine.

With joyful hands, to-day,
Our Temple's Stones we lay
With Corn and Wine;
But do thou build up one,
Wrought in the living stone
Of our true hearts alone,
Master Divine.

Then when this house shall fall,
Fair front and sculptured wall,
In long decline;
May the True Temple grace
Thy heavenly dwelling-place,
With every stone in place,
Master Divine.

Saviour Omnipotent,
Crown Thou our good intent
With grace of Thine:
Honor this house we rear;
And when Thou shalt appear,
Save us, who gather here,
Master Divine.

The following prayer was then offered by Rev. R. McMurdy, D.D., LL.D., Grand Prelate of the Grand Encampment of the United States, and published by special request: —

O Lord God! Almighty Architect of the Universe, our Heavenly Father, blessed be Thy name, that it hath pleased Thee, who made the heavens, to have Thy habitation among the sons of men. We adore Thee for Thy goodness granted to us as an Order in this and all lands, that unity, peace, fraternity everywhere abound. Blessed be Thy name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to appropriate and devote this property to Thy honor and service, and grant that all who shall enjoy the benefit of this charitable work may show forth their thankfulness by making a right use thereof. We acknowledge that we are not worthy to offer unto Thee anything belonging to us; yet we beseech Thee, in Thy great goodness, graciously to accept the laying of this corner-stone to Thy service, and to prosper this our undertaking. May the work thus auspiciously begun be continued and ended in Thee, and glorify Thy holy name. Bless the superintendent, masters, and craftsmen of the work. May no accident occur to mar the progress thereof.

To the Grand Masters and their associates, to the Masters and other officers of constituent Lodges, and to the officers of all other masonic bodies who shall meet in these walls to be erected in Thy name, grant a clear perception of the truth of our doctrines, and a disposition to sustain and transmit the same. Endow them with innocency of life, that they may faithfully serve Thee and their brethren. Bless all the craftsmen who may assemble here from time to time for instruction in the duties of our institution; and grant that whoever shall here take upon them our solemn vows may be enabled effectually to fulfil the same. Receive the prayers of all who shall call upon Thee in this house, and prepare their hearts to serve Thee with reverence and godly fear. Visit this assembly and our brethren more and more with the light of our everlasting precepts. Graft in their hearts a love of the truth; increase in them faith, hope, and charity, and nourish in them all goodness; and to all here present give Thy benediction, that with one heart they may desire the prosperity of our ancient fraternity; and may the course of our institution be so peaceably ordered by Thy governance that it may joyfully serve Thee in all godly quietness.

Bless all our brethren and their families who are sick and in distress, all who suffer in body or in mind, all who are joined with us in one household of faith and charity. Look down upon the poor and destitute, the widow and the orphan, and abundantly refresh all with the sweetness of perfect charity.

Almighty God, bless our native land and all its inhabitants, from our brother the President of the United States, who wields the supreme authority of the nation, down to the poorest and humblest citizen. May those in authority be diligent, just, and merciful. May those who are governed render due obedience to the laws and a fitting respect for the administrators of them; and may peace and order, concord and good will, plenty and prosperity be granted us as a nation, that we more and more may have occasion and disposition to return thanks unto Thee, our all-merciful Father in heaven.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory for ever and ever. Amen.

Among the articles, as stated by the Grand Treasurer, deposited in the stone, were a silver dollar of 1846, presented by President Johnson; Continental coins; half-eagle of 1796, and an eagle of 1811; Maryland coins, and copper coins of a date previous to the Revolution; Maryland and Continental scrip; a gold square from Anthony Kimmel, P. G. M., and a Bible printed in 1482, at the Aldini press in Venice, which was purchased in a store where the Centurion entertained Paul; a Continental coin of 1797, presented by Joshua I. Cohen, and a number of other articles which were taken from the corner-stone of the old Masonic Hall on St. Paul Street.

To the tune of "Old Hundred" the grand choir effectively sung the following hymn, composed especially for the occasion by Brantz Mayer, Esq.: —

The Rock — Great Builder of the World —
On which our Temple's base we lay,
By *Thee* was made of iron strength,
And radiant white as glorious day.

Our Jewels too were formed by *Thee,*
The Square, the Level, and the Plumb;
These, the Foundation — Laws of Life,
From thy own Word eternal come!

Thou freely gavest the things, with which
To build in Soul, to build with Hand,
And thus, this hallowed stone we lay,
As long as Freedom stands, to stand!

So, on *Thy* Rock and by *Thy* Laws,
Let our new fane securely rise, —
The home on Earth, of Love for Man, —
The type of that above the Skies!

Bless, *Father,* bless our mercy's shrine! —
Faith, Charity, and Hope implore! —
Oh! may it shield and succor yield
Till suffering Man shall crave no more!

The President of the United States, the Governor and Lieut.-Governor, and other dignitaries, accompanied the Grand Master and the officers of the Grand Lodge to the corner-stone, where the usual ceremonies followed. The stone was lowered by three motions, viz.: 1st, by lowering a few inches and stopping, when the *public* grand honors are given; 2d, again lowering a few inches, and giving grand honors; 3d, letting the stone down to its place, and giving the grand honors as before.

The choir chanted the Psalm "O Praise ye the Lord," adapted from the Oratorio of Haydn's "Creation." Our courteous, warm-hearted Rev. Br. Dr. M'Cron, (God bless him!) the Grand Chaplain, made the following prayer, —

The sacred duty is performed, O Lord, and to Thee do we give thanks. This stone, this corner-stone, has been laid in Thy Great Name, and to Thy care do we commit the erection of our Temple, craving Thine aid, that in due time we may see its cope-stone placed, and cry in joyful exultation, "Grace, grace unto it." Our Father in Heaven, be watchful over all who shall labor in this building, keeping them from all injury and harm, and so prosper our undertaking that soon it may be dedicated to Thy honor, and afford a shrine in which we may practise all the heavenly virtues, and pay unto Thee our holy devotions. And now to Thee do we commit our interests, asking Thee to be our God and Guide, our hope and help in joy and comfort, and our All in All both in this life and forever. Amen.

In spreading the corn upon the stone, the choir sang, —

When once of old, in Israel,
Our early brethren wrought with toil,
Jehovah's blessings on them fell
In showers of Corn and Wine and Oil.

Upon pouring of the wine, the choir sang, —

When there a shrine to Him alone
  They built, with worship sin to foil,
On threshold and on corner-stone
  They poured out CORN and WINE and OIL.

Upon pouring the oil, the choir sang, —

And we have come, fraternal bands,
  With joy and pride and prosperous spoil,
To honor Him by votive hands
  With streams of CORN and WINE and OIL.

After the oration of Br. Latrobe, the choir struck up "Glory be to God on High," from Mozart's Twelfth Mass.

President Johnson reached Baltimore at 9 o'clock, by a special train, and became the guest of Gov. Swann. He reviewed the procession as it passed Gov. Swann's residence, and putting on his plain white apron as a Master Mason, joined the procession to the platform, and remained during the ceremonies. Upon our suggesting that a chair must be provided, he replied, "We all meet upon the level," and "this standing (it was for hours) is what I do daily."

The President dispensed with the usual cabinet meeting to attend, and granted a holiday to all masonic employees of government at the capital desirous of going to Baltimore.

The following is the report from the banquet.

At night the Grand Lodges of Maryland entertained the visiting Grand Lodges at Concordia Hall, when the following toasts were proposed and appropriately responded to by the persons we name thereafter: —

1. "Our Country — all North, all South, all East, all West." Responded to by W. G. M. of Virginia, E. H. Lane.

Br. Lane returned his cordial and hearty thanks for the honor done Virginia in the toast given, and, speaking in the name of the Grand Lodge of Virginia, he would say that the deprivation which the Masons of Virginia experienced in the means of communication and transportation alone had prevented their full co-operation with their brethren of Maryland and elsewhere throughout the Union. There is no Mason in the State of Virginia that would not be happy to greet a brother Mason from any State in the Union.

2. "The President of the United States — the First Magistrate of the Union." By John M. Frazier.

Br. Frazier was happy in being called upon to respond in honor of a man who wielded the destinies of the greatest nation of freemen on the green earth, and said he believed Masonry had fitted him to sit in the chair of George Washington.

3. "The Army of the United States." By Gen. Geo. Stoneman, U.S.A.

Br. General Stoneman thought if he had the power he would make every man in the United States a Mason. If they were so, and they all met in one Lodge, he would leave it for his audience to decide who would be their Grand Master. They would then settle a question which those who claim to be patriots have failed thus far to settle.

4. "The State of Maryland." George I. Kennard was appointed to respond, but General John L. Berry was called upon, and eloquently replied.

Br. General Berry gave an eloquent eulogy upon the beneficial effects of Masonry as witnessed during the recent rebellion and in all wars. It is the cement which must bind all the States of the Union and all the hearts of the people of this country in concord and fraternal feeling. In the name of the Committee of Arrangements and on behalf of the Grand Lodge of Maryland, he welcomed their guests to the festivities and hospitalities of the Monumental City.

THE ORATION.

Br. Latrobe thus referred to the old hall, —

You have probably seen in the papers of the day that the corner-stone of the old Masonic Hall, which we are about abandoning, has recently been unearthed. It was laid in 1814, more than half a century ago, and you must have been struck by the fact that, notwithstanding the care taken to transmit to posterity the history of the building and some brief chronicle of the times, two coins of gold, a half eagle of 1795, and an eagle of 1811, with the inscription on the marble, were alone found to be unimpaired. The silver was blackened and defaced, the figures on the copper had disappeared, and some remnants of decayed binding were all that testified to the printed volumes that had been placed within the stone. Damp and mould and time, that *edax rerum*, in the short space of fifty-two years had defeated the purpose of the builders to hand down to future ages some memorials of their transactions. But the eagle and half-eagle were as bright as when the coins first issued from the mint. It would have been the same had the gold come from the foundations of an Italian shrine or a temple in the forum. It will be the same when as many years shall have rolled over the new resting-place, to which, to-day, it is consigned, as accumulated since the remote past to which this address has so frequently referred. Apt symbol of the principles which, during this long period, have characterized and maintained the brotherhood that again consign it to the future. While temples and palaces have become masses of ruin, the very memory of their altars and their lords as absolutely lost as the contents of the volume just spoken of, these principles are as untarnished as the still shining gold. They relate to man's duties here and his responsibilities hereafter.

"MASON MARKS."

The following is from the "Builder," a London weekly periodical. It is a gem, and a brief epitome of masonic history. The masonic scholar will appreciate it: —

"They 're traced in lines on the Parthenon,
Inscribed by the subtle Greek;
And Roman legions have carved them on
Walls, roads, and arches antique;
Long ere the Goth, with Vandal hand,
Gave scope to his envy dark,
The saviour craft in many a land
Had graven its Mason Mark.

The obelisks old, and the Pyramids,
Around which mystery clings;
The hieroglyphs on the coffin lids
Of weird Egyptian kings;
Carthage, Syria, Pompeii,
Buried, and strewn, and stark,
Have marble records that will not die,
Their primitive Mason Mark.

Upon column, and frieze, and capital,
In the eye of the chaste volute,
On Scotia's curve, or on astragal,
Or in tryglyph's channel acute,
Cut somewhere on the entablature,
And oft like a sudden spark,
Flashing a light on a date obscure,
Shine many a Mason Mark.

These craftsmen old had a genial whim,
That nothing could e'er destroy,
With a love of their art that nought could dim,
They toiled with a chronic joy.
Nothing was too complex to essay,
In aught they dared to embark;
They triumphed on many an Appian Way,
Where they 've left their Mason Mark.

Crossing the Alps, like Hannibal,
Or skirting the Pyrenees,
On peak and plain, in crypt and cell,
On foot, or on bandaged knees;
From Tiber to Danube, from Rhine to Seine,
They needed no "letters of marque;"
Their art was their passport in France and Spain,
And in Britain their Mason Mark.

The monolith gray and Druids' chair,
The pillar towers of the Gael,
In Ogham occult their age they bear,
That time can only reveal.
Live on, old monuments of the past,
Our beacons through ages dark;
In primal majesty still you 'll last,
Endeared by each Mason Mark.

PRESENTATION IN GRAND LODGE.

At the conclusion of the regular business of the Grand Lodge of this Commonwealth at its late session, the M. W. Grand Master, Br. Charles C. Dame, announced that he had been commissioned by Ancient Landmark Lodge, at Shanghai, in China — a Lodge under this jurisdiction, — to present to W. Br. Charles E. Hill, the first Master and founder of said Lodge, a Past Master's Jewel with a collar and apron appropriate to such an officer. Br. Hill was accordingly introduced and addressed by the Grand Master as follows: —

W. Br. Charles E. Hill, — It gives me great satisfaction to inform you that I have been deputed, as Grand Master of this Grand Lodge, to present to you certain tokens of the esteem in which you are held by the brethren of Ancient Landmark Lodge of Shanghai, China, — a Lodge chartered under the jurisdiction of this Grand Lodge.

In the performance of our duty to aid in extending the blessings and benefits of Freemasonry among the worthy of all nations, and to secure them to those of the Craft who have pitched their tents in distant lands, where the rite we profess has not yet received the local organization requisite for self-government, this Grand Lodge, on due petition, granted during the official career of my predecessor, first a Dispensation, and then a Charter to certain American brethren of the Craft, resident at Shanghai, in the Empire of China, authorizing them to form the Ancient Landmark Lodge, with full powers to practise the usages and institutions of Ancient York Masonry, under the protection and according to the Constitutions of this Grand Lodge.

You, worshipful brother, had the honor to be their first Master, and nursed by your care, fortified by your bright example in masonic virtues, trained by your consummate knowledge of the mysteries of the Craft, and guided by your prudence and wisdom, the Ancient Landmark Lodge has attained high excellence in Freemasonry, and enjoyed a prosperity which has given fame to them and to yourself.

This Grand Lodge looks with no small degree of pride to the success of the first American Lodge in the great regions of Asia, lying East of the Cape of Good Hope. Coming from the West, you have planted the banners of light and truth in that Oriental and flowery Empire, where, under God's grace, they shall be a landmark in all future time.

The brethren of Ancient Landmark Lodge feel more indebted to you, my brother, than they can well express in language. Under their directions this jewel and this regalia have been prepared by cunning artists and graven with inscriptions of their gratitude. This Past Master's Jewel, made of Oriental gold, in the similitude of those worn by our Past Masters, and blazing with diamonds which might adorn the tiara of a king, they present to you as the insignium of your rank. This collar and this apron, regalia of your degree, finished in the best style of decorative art known to the workers in embroidery of modern days, they also present, and entreat you to wear on all fitting occasions for their sakes, that you may feel that they are with you in spirit, and tied to you in the bonds of masonic friendship and gratitude.

Receive my congratulations, my brother, on the splendor of this present. Let your future aspirations for a perfect knowledge of all the great truths of Masonry pervade your soul as the rays of light pervade this diamond, and so continue in your masonic career that your actions shall always, like this pure gold, embellish your masonic life, and testify in the end, before the Supreme Architect of the Universe, for your exceeding great reward.

At the conclusion of this address, W. Br. Hill acknowledged, in appropriate terms, the handsome compliment thus publicly and gracefully bestowed on him. He briefly referred to his early connection with the Lodge in China, and the interest he had taken and should always feel in its prosperity. He spoke feelingly of the kind consideration in which he had ever been held by the brethren composing it, and of the sincere regret with which he parted from them. He also thanked the M. W. Grand Master for the fraternal manner in which the rich and beautiful present had been conveyed to him, and concluded with the assurance that the occasion would be treasured up in his heart, as one of the most pleasing and grateful incidents of his life.

The jewel was of fine gold and richly studded with diamonds. The collar and apron were of heavy silk, richly and beautifully wrought with silver lace, and bordered with deep fringe of the same material. Taken together it was probably the richest and most expensive regalia of the kind ever manufactured in this country. The jewel was manufactured by Messrs. Guild & Delano of this city, and the collar and apron were designed by and wrought under the direction of Br. L. L. Tarbell, we need hardly add, also of this city.

THE MAYOR OF LONDON IN BELGIUM.

[From the London "Freemasons' Magazine."]

"THEN, on a sudden, there was much excitement, and a general tendency to take refuge in the 'Heep, heep, hourrah!' of Belgic enthusiasm. It had, in fact, become known that the Lord Mayor of London had arrived at the Belle Vue Hotel; and the Lord Mayor of London is just as popular by name in Belgium as he is by presence and genial speech in England. Had it been known that the *jalousie* windows, by the side of the front entrance to the hotel in the Palace Royal, were those of his suite of rooms, he would infallibly have been serenaded, and compelled to appear. As it was, a request was preferred to him, by the Major of Brigade at headquarters, Lieut. Furley, on the part of Colonel Loyd Lindsay, the commandant, as well as of Lord Bury and the officers of the staff, that he would honor with his company, first, a masonic meeting at the Grand Lodge, and afterwards the ball which was to be given by the Societe Royale de la Philharmonie and other of the musical societies of Brussels. His lordship, though desperately tired, accepted, with unhesitating good humor, the invitations for the night; and at ten o'clock he was fetched by M. Jules Anspach, the burgomaster. Lord Bury and Col. Loyd Lindsay, as well as the Lord Mayor, are Freemasons; and, as may be supposed, the reception they experienced from the brethren of the craft was a noble and hearty one. No masonic work had to be got through; the meeting was purely a fraternal interchange of sentiments; and the little speech of the Lord Mayor touched very happily the true chord of general feeling. He said it seemed to him that they were Freemasons outside as well as within the Lodge, for all Brussels was at that moment a field of universal brotherhood. The ringing cheers which greeted this short address were only a foretaste of what the speaker may fairly expect while he is in Brussels."

The same correspondent, in his next letter, further writes: —

"In very great part, the honors of yesterday were given to the Lord Mayor of London, whose arrival on the previous night and hearty reception at the Freemason's Lodge and ball-room of the Societe Royale de la Philharmonie I have had the pleasure of recording. Though the details of proceedings at the masonic meeting would not, if divulged, betray any craft secrets, inasmuch as the signs given were only those of the first degree, and no actual business was done, there is yet no reason why those same proceedings should be made publicly known. Indeed, the very fact that there was no secret business may plead as a very good argument for not gratifying the curiosity which had so little motive of existence. But it may be of some small interest to the general reader that the speeches were more political than are frequently heard among brethren of the mystic tie; that Lord Bury spoke with much fluency and animation; that the Lord Mayor delivered his short and appropriate address with his usual ready command of the right word; and that a ceremony, banished from the Masonic Lodges of England, namely, the kiss of brotherhood, was observed on this occasion, to the slight momentary embarrassment of the noble Colonel of the Civil Service Volunteers, who was the first to be embraced, the Worshipful, or, as he is here called, the Venerable Master."

It is impossible to read all this without unfeigned satisfaction, and an earnest resolve to reciprocate tenfold all the kindnesses which the Belgians have lavished on our countrymen and brethren of the mystic tie. Let us see to it, that we, as Masons, be foremost in every effort on behalf of "peace on earth and good-will towards men."

PHILOSOPHY OF FAITH.

Faith is the stumbling-block of philosophy. For this reason, the Christian theory was "to the Greeks foolishness." Those profound masters of Greek philosophy, proud in their intellectual might, could not tolerate the idea of faith in a true system of philosophical induction. Plato rejected the science of mathematics from his system because it assumes its axioms. The Alexandrian school went into disrepute because it admitted faith into the foundations of its philosophy. All modern sceptics discard faith as inadmissible in philosophical investigation.

It is gratifying to our pride of intellect to boast of reason and to glorify human achievement. It sounds large and puts on an air of greatness and independence to boast that "We cannot receive anything without proof." But our fancied greatness vanishes the moment we attempt to build a system of philosophy entirely on proof. We cannot prove one of our starting points. We cannot prove that we exist, or that anything else exists. We cannot prove our personal identity, or that we think or feel, or see or hear; that we will or act. All the great axioms of reasoning must be assumed on the verity of faith. Therefore all reasoning is built on faith. He that can receive nothing without proof can never receive anything.

If we cannot demonstrate our first truths, we cannot demonstrate anything. Our logic is absurd, and falls to the ground. It is the first rule of logic, that nothing must be assumed. But if we assume our premises, the whole argument is assumed. Therefore it is apparent that Faith underlies all reasoning; and the sceptic, in common with the rest of mankind, is obliged to base his reasoning on undemonstrated truths.

In relation to the present, he must be guided by faith. If he seeks the guiding laws of human conduct, he must base his plans on Him who "came to bring Life and Immortality to Light," or on the awful fatality that "Death is an Eternal Sleep." Whichever he takes must be taken on faith. The natural love of life, the eternal cravings for happiness, and the fierce rebellion of hope against annihilation, all forbid the idea of present enjoyment, if we have full faith in the eternal sleep of death; and this faith cannot fail to blight all present happiness.

If we have faith in an eternal life, that faith extracts the sting of death, and is a well of life which renders fertile and fruitful the whole domain of human existence. It is the garden of Eden, or the Hesperides, full of every beautiful flower, and gushing with the sweet juices of present enjoyment. Therefore the sceptic who rejects faith is compelled to act on a faith the most shocking that imagination can conceive. He does not get rid of the absurdity of faith, but is compelled to admit it in its most absurd form.

He blots out every star from the firmament, extinguishes the sun, and converts the earth into the dark shadow of the valley of death.

Therefore give us the faith that we are something, that we shall be something, that life is not a phantom and death eternal nothingness.

In relation to the future, the sceptic has nothing to gain; the Christian has nothing to lose; and yet the sceptic may have everything to lose. He loses his present enjoyment, and the preparation for eternal progress. In any possible view, the sceptic ventures on faith as much as the Christian does, and realizes more than all the evils that he professes to see in faith. Therefore "faith is a necessity"— dreadful to the sceptic — triumphant to the Christian.

Then which is the most philosophical? Why is not the Alexandrian idea the correct one? Had they presented it demonstratively to the world, who can conceive the revolution it might have wrought in the scientific realm.

In this view of it, how ridiculous appears the sceptic's boast of *reason, of progress, of greatness!* His reason immerses him in darkness and gloom; his progress is towards eternal nothingness; and his greatness is the achievement of everlasting oblivion.

Take from the science of astronomy all that astronomers have never seen, but yet have admitted on faith, and that sublime science is stripped of its glory. All astronomers admit that what we see, even with the most powerful telescopes, bears but an inconsiderable relation to the immensity of the Creator's works. Therefore the science of astronomy is indebted to faith for its most glorious displays.

But faith is not confined to man alone. The lower orders of life display remarkable evidences of faith: —

The feathered race, by faith and hope inspired,
Though long the way, and languid, faint, and tired,
Still by their works, their sturdy faith display,
Though fogs and clouds and storms beset their way.
When Autumn tempests, ominous with fear,
Proclaim that Winter's awful reign is near,
On weary wing impelled from day to day,
Faith, Hope, and Love no doubts nor fears display;
A genial clime they seek, by Faith alone,
And find fruition in a Southern home.

But it is the exalted privilege of man to rejoice in a higher faith, which is the substance of things hoped for, the evidence of things not seen; a faith which works by love, and purifies the heart. — *Springfield Union.*

MASONIC JURISPRUDENCE.

THE following decisions were given by the Grand Lodge of Ohio at its late annual communication: —

1. Officers of a Lodge cannot be installed by proxy. A brother who was elected to office in a Lodge, and installed by proxy, cannot serve in the office to which he was elected. A brother who was elected and served as Warden of a Lodge, but was never installed, except by proxy, is not eligible to the office of W. M. of a Lodge.

2. The dimit of a Master Mason will not entitle the person presenting it to enter a Lodge without examination. Every visitor must be examined strictly before admission, either as a member or a visitor, unless he is vouched for by a Mason who has sat with him in a Lodge.

3. A Fellow Craft bringing a permit to a Lodge to confer the degree of M. M. upon him, must also be examined, unless vouched for. He must petition for the degree of M. M., and such petition must take the regular course.

4. Under Sect. III. of the Code, if the W. M. elect declines to be installed, the Wardens in succession, being installed, take his place, and the right of the late W. M. to hold the office ceases. In such case, the M. W. Grand Master may, if the Lodge desire it, issue his dispensation authorizing the election and installation of a W. M. for such Lodge.

5. The degree of Past Master cannot be conferred by one Past Master alone. There must be three Past Masters present. Such meeting of Past Masters is called a "Convocation," and the Past Masters holding such "Convocations" must be brethren who have been elected, installed, and presided over Lodges of Master Masons.

KING PHILIP LODGE.

THIS new Lodge, located at Fall River, was duly constituted, and its Officers were installed by the M. W. Grand Master on Tuesday, the 18th October. It has been working the past year under Dispensation, and has done a large business. The brethren have a large and convenient hall, and the prospects of future success are encouraging. The Officers are as follows: James F. Davenport, W. Master; Daniel Stilwell, Sen. Warden; George A. Ballard, Jun. Warden; Perry Gifford, Treasurer; Thomas L. Brayton, Secretary; William Davenport, Sen. Deacon; Arthur R. Borden, Jun. Deacon; George A. Borden and Mason Fisher, Stewards; Alexander Forbes, Sentinel; William Preston, Tyler; Silas Williams, Marshal.

THE ELECTIONS. — A WORD OF ADVICE.

DURING the present month, one of the most important duties which devolves upon the members of subordinate Lodges, will have to be performed; and that is, the selection of their officers for the ensuing year. With many, this is not considered a subject of more than ordinary routine; but in reality, we know of none other on which depend, in so great a measure, their welfare and prosperity, their harmony and continued usefulness.

A few words, therefore, on this important subject, cannot be considered other than well-timed, by every reflective member of the craft, and every well-wisher of the society.

It is well known, that, in the masonic, as well as in other institutions, there has, of late years, been observed a growing desire to obtain office; and in many, alas! too many instances, personal ambition, and an overrating of their own abilities, have led them to a system of electioneering for the attainment of even the highest office, for which the candidates have no other qualification than their own over-weening vanity and self-aggrandizement.

This is not as it should be. It is unmasonic, for in every instance *the office should seek the man*, and *not the man the office*. In other words, it should be the voluntary tribute of the members of the Lodge to the worth and qualifications of the brother to be selected for the office. Whenever this great fundamental maxim has been lost sight of, the aspirant, if defeated, losing sight of all the noble tenets inculcated by the masonic society, becomes a disappointed brother; and, if he does not act in opposition to the best interests of the Lodge, — which did not place a due estimate on *his* aspirations, — but too frequently, with a few of his personal supporters, ask for a dimit, and immediately petition for the formation of a new Lodge; the consequence of which is almost invariably the case, that in their desire to make a bold front, they are over-desirous of strength, and do not guard the ballot-box with sufficient care, and thereby admit the seeds of not only discord, but of the loosening of those ties which the introduction of such imperfect material has given too many and too sad evidences of.

This too frequent change in office we consider a masonic calamity, but more especially in that of Master of a Lodge. The true maxim is, that, when you have secured the services of a faithful and competent brother, — one who is not only posted up in the routine services of the Lodge, but is capable of giving masonic advice and instruction, — retain him if possible. For the sake of change, do not make a change. The qualifications which secured to him your *unsought* suffrages, should induce you to *demand* — under the usual masonic understanding — his continuance; for not only has his experience in Lodge matters rendered him more perfect, but his knowledge of Grand Lodge proceedings, in which all are interested, more valuable.

We therefore say, brethren, do not change your officers if possible. If a change be compulsory, choose for yourselves, but *avoid self-seekers*. This rule will apply to every officer in the Lodge, equally with the Master, but more especially to the Secretary, in whose office the less frequent the change, — that is, if the incumbent be competent, — the better.

Follow those rules and well-established usages, and our word for it your Lodge will be better governed, your work better done, while the representation in Grand Lodge will be of a more stable and satisfactory character. Brothers of subordinate Lodges, on you rests the responsibility of not only maintaining, but extending their usefulness; on you, the preservation of our landmarks and time-honored laws, by sending none but true, trusty, and well-tried Masons to represent you in the Grand Lodge. If you fail to follow our advice, the responsibility will rest upon you, and upon you alone.

May the G. A. O. T. U. prevent such a calamity as would be the consequence of a violent change of faithful servants; to which, we have no doubt, all good and true Freemasons will say "AMEN." "So mote it be." — *N. Y. Courier.*

ENCAMPMENTS IN PROVIDENCE.

St. John's Encampment, K. T., held its sixty-fourth annual election in Ionic Hall, Monday evening, Dec. 3, when the following named Sir Knights, after being duly elected, were duly installed by the M.E. Grand Master Charles H. Titus, assisted by the R.E. Sir Henry Butler, R.E. John W. Dadmun, E. Sir William B. Blanding, E. Sir Gardner T. Swartz, and E. Sir Samuel B. Swan: — E. Samuel S. Ginnodo, Commander; A. Crawford Greene, Generalissimo; William H. Carpenter, Captain-General; Andrew Hutchinson, Prelate; Jeremiah B. Gardner, Senior Warden; Spencer B. Pray, Junior Warden; Alfred W. Fiske, Treasurer; Oliver E. Greene, Recorder; William Jackson, Sword-Bearer; Newton D. Arnold, Warden; Amos M. Hawkins, George E. Cushman, and Linæus V. Kennon, Captains of Guard; Linæus V. Kennon, Musical Director.

Calvary Commandery of Knights Templars held its annual election Tuesday evening, Dec. 4, E. Sir Henry Butler, Grand Generalissimo of the Grand Encampment of Massachusetts and Rhode Island, presiding. The following Sir Knights were elected officers for the ensuing year: — E. Edwin J. Nightingale, Commander; Charles R. Dennis, Generalissimo; Thomas Phillips, Jr., Captain-General; Rev. Benjamin W. Atwell, Prelate; Frank H. Harrington, Senior Warden; Levi E. Salisbury, Junior Warden; William Butler, Treasurer; Henry M. Rawson, Recorder; Thomas J. A. Gross, Sword-Bearer; Frederick W. Perry, Standard-Bearer; Edwin L. Hunt, Warden.

At the conclusion of the election, the retiring Commander, E. Sir William B. Blanding, was presented with a Past Commander's jewel of exquisite workmanship. This elegant jewel, manufactured by Messrs. Titcomb & Knight of this city, formed a very appropriate testimonial to a retiring officer who has been indefatigable in his efforts to promote the interests of the Commandery from the days of its institution to the present time.

REPORT ON REGALIA.

[The following report on the Regalia was adopted by the Grand Lodge of this Commonwealth, at its late communication. We publish it for the information of the Lodges]: —

Your Committee, to whom at the last quarterly communication was referred the subject of dress or regalia, in connection with Article VII. of Part III. of the Constitutions, have given consideration to the subject, and respectfully report, —

That they find the provisions of the Constitutions with regard to the regalia of the Grand Lodge officers specific and imperative, prescribing in detail the style of each article of regalia worn by its officers. (See Art. VII., Part III.) These provisions of the Constitutions, in relation to regalia, we understand have been copied almost entire from those of the Grand Lodge of England, and are among those ancient customs which have come down to us, perhaps we might say, almost as landmarks of the Order.

We find, however, that the regalia at present worn by the Grand Lodge Officers, does not conform to these requirements of the Constitutions, which provide that "The collars of the Grand Master, Deputy Grand Master, and Senior and Junior Grand Wardens, shall be chains of gold, or metal gilt," and that "The collars of the other officers of the Grand Lodge shall be purple, four inches broad, with narrow edging of gold lace, and ornamented in the centre with a pomegranate embroidered in gold."

Instead of this, however, the collars at present worn by all the officers of the Grand Lodge, appointed, as well as elected (if we except the District Deputies), are chains of metal gilt. It is also true that the aprons worn do not conform to the style laid down in this article of the Constitutions, and also that the gauntlets therein provided for have been omitted. These changes are, however, of comparatively recent date, and we are told were adopted as a sort of temporary necessity. At the time of the fire in 1864, which destroyed the Winthrop-House property, with the Masonic Apartments, the regalia of the Grand Lodge was also burned. Collars and other articles, in compliance with the Constitutional provisions, could only be obtained abroad, and the rate of exchange was so high, and the difficulty of obtaining them so great, that it led to the adoption (perhaps as a sort of necessary war measure) of the cheap chain collars and other articles now in use. We regret that this should have been done even temporarily, as we can but consider it an unsafe precedent, and think it must have been done without sufficiently considering its effect.

Certainly the Grand Lodge should set an example of obedience to the Laws and Constitutions, if she expects obedience to them from others. She should be a pattern of good order and regularity, for it is only by a due regard to the laws in her own conduct that she can expect obedience to them in others. In fact, we learn that already some of the subordinate Lodges, taking license from the example of the Grand Lodge, have discarded the collar, substituting a mere ribbon to suspend the jewel; and that others have substituted chain collars of white metals for those prescribed in the Constitutions.

We believe in a strict conformity to the written law. We therefore recommend,—

1st. That as soon as the funds of the Grand Lodge will admit of it, the collars and other regalia of the officers of the Grand Lodge be made to conform to the present provisions of the Constitutions.

2d. That in supplying any deficiency that may exist, the articles to be provided be made in conformity to the requirements of the Constitutions.

3d. That it be the duty of the Grand Master and his Deputies to see that the Subordinate Lodges comply with the requirements of the Constitutions as to the style of regalia, and that hereafter there be no omission of, or change in the style of collar provided for therein allowed.

4th. That while, for obvious reasons, it may be proper — as has ever been the custom — to substitute white linen, cambric, or other white material for the lambskin to be worn in the Lodge-Room, yet on public occasions the white leather apron, in conformity with the style provided for in the Constitutions, should be worn, and each Lodge should see that each member thereof is provided with such an apron.

5th. That hereafter each Lodge, at the time of initiation, present the candidate with an apron of the style prescribed by the Constitutions, to be kept by him for use on public occasions.

Your Committee desire also to call attention to the growing custom, of persons appearing in Grand Lodges without proper clothing and insignia of office. Section 3 of the Article of the Constitutions, we have under consideration, is quite strict about this; but it is becoming more and more customary for members to disregard it, and rely upon a vote, which we think has been too readily granted, for leave to sit and act without them. We recommend a more strict conformity to the requirements of this section.

All of which is respectfully submitted.

Henry Chickering.
William S. Gardner.
W. D. Coolidge.

MEETING OF THE GRAND LODGE.

The Grand Lodge of this Commonwealth held its one hundred and thirty-third Annual Meeting at Freemasons' Hall, in this city, on Wednesday, the 12th of December. The attendance was unusually large, there being one hundred Lodges represented. The business was of an interesting and locally important character. Several of the reports, especially, were well-prepared and valuable papers, two of which we give elsewhere, and recommend them to the attention of the Lodges under the jurisdiction. We may give one or two of the others in future numbers. A very interesting incident was the presentation of a Past Master's Jewel and Regalia, the particulars of which are given in another page. The elections passed off with great unanimity, the results of which are also given in another page. Charters were ordered to be issued to King Philip Lodge, at Fall River; Alfred Baylies, at Taunton; Adams, at Wellfleet; and Hyde Park, at Hyde Park village, Dorchester.

On the following morning, Thursday the thirteenth, the Grand Lodge assembled for an exemplification of the work by the Grand Lecturers. About seven hundred brethren were present, including the Masters and Wardens of most of the Lodges in the State. The Grand Lodge was opened by the M.W. Grand Master, when, by his direction, the S.G. Lecturer, W. Br. E. Dana Bancroft, took the chair, and, with the assistance of his associate Lecturers, W. Brs. Gamwell and Pope, opened a Lodge on the first degree, and proceeded with the examplification of the work, and subsequently gave the Lecture. The same course was pursued with the remaining two degrees. This necessarily consumed the entire day, with the exception of an hour taken for dinner, at which there were six hundred and forty brethren present, — a large number to provide for; but Br. Tarbell was found in this, as in every case where he is called upon to act, equal to his duties. The entertainment was handsomely and bountifully spread. Great credit is due to the Grand Lecturers for the admirable manner in which the work was performed; and we believe it gave the highest satisfaction to all present.

The Grand Lodge assembled again on the evening of St. John's Day, Dec. 27, when its officers were installed in due and ample form; after which the M.W. Grand Master delivered his annual address, occupying thirty-five minutes. It was generally conceded to be one of the ablest addresses that had ever been delivered from the chair of the Grand Lodge, and it was received with great favor and attention by the brethren; but, as we propose to give the principal parts of it in our next, we will not lessen the interest in it by any abstract of the points presented.

At the conclusion of the address, the brethren repaired to the banquet-hall, and united in the "Annual Feast." This was provided by Brother Tarbell, and was spread in the handsome manner for which he is justly distinguished. The confectionery was furnished by his future partner, Brother Charles Copeland, as were also the flowers; and both were of the finest quality. The large boquets were equal to any thing of the kind we have seen, and such as few other florists could furnish. Appropriate speeches were made by the Grand Master; by Hon. J. H. Drummond, P.G.M., of Maine; by R.W. Brs. Gardner, Parkman, and others. The occasion was a joyous one.

OBITUARY.

BROTHER SIMEON FLANDERS died Dec. 6, 1866.

IT having pleased the Supreme Architect to remove from earthly life our Brother SIMEON FLANDERS, we, the members of St. Matthew's Lodge of Free and Accepted Masons, reverently bow to the will of Him "who doeth all things well," and inscribe on our permanent records the following expression of our respect for his memory.

Resolved, That in the death of Brother Flanders, Masonry is bereft of one of her ardent supporters, who "through evil as well as through good report," maintained unwavering fidelity to her honor, and who, by standing by her charter in the dark days of adversity, won for himself the gratitude and esteem of St. Matthew's Lodge, the love of all true Masons, and the joy of sharing with them the brighter days of prosperity. And, while we lament that he no longer mingles with us in the grand work of our masonic life, we will cherish the memory of his virtues as incentives to our own purer devotions; and we will strive to so construct the edifice of our masonic character, that we may at last become "living stones in that temple not made with hands, eternal in the heavens."

Resolved, That we tender our deepest sympathies to the family and kindred of our departed brother, and, in their sorrowful bereavement, we commend them to Him who has promised to be "the widow's God and the father of the fatherless," and to the blessed Saviour who has said, "Blessed are they that mourn for they shall be comforted."

Resolved, That copies of these resolutions, attested by our Secretary, be presented to the family of our deceased brother, and sent to the Freemasons' Magazine for publication.

Attest,

FITZ WILLIAM ROGERS, *Secretary*.

MR. B is a resident of L, and has been for years; he applies to the Lodge there for the Degrees; his application is referred to a committee who are ready to report at their next regular communication. Four or five days previous to it, however, B moves to S. Is the Lodge in L obliged to get permission of the Lodge in S in order to make B a Mason? *No.*

ORGANIZATION

OF

THE M.W. GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS,

For 1867.

M.W. CHARLES C. DAME, Newburyport	Grand Master.
R.W. NEWELL A. THOMPSON, Boston	Deputy Grand Master.
,, ,, SAMUEL P. OLIVER, Boston	Senior Grand Warden.
,, ,, HENRY MULLIKEN, Boston	Junior Grand Warden.
,, ,, JOHN McCLELLAN, Boston	Grand Treasurer.
,, ,, CHARLES W. MOORE, Boston	Recording Grand Secretary.
,, ,, CHARLES L. WOODBURY, Boston	Corresponding Grand Secretary.
W. Rev. WILLIAM R. ALGER, Boston	Grand Chaplains.
,, Rev. JOHN W. DADMUN, Boston	
,, WILLIAM D. STRATTON, Melrose	Grand Marshal.
,, TIMOTHY INGRAHAM, New Bedford	Grand Sword-Bearer.
,, CLEMENT A. WALKER, South Boston	Senior Grand Deacon.
,, F. J. FOSS, Malden	Junior Grand Deacon.
,, EDWARD STEARNS, Boston	Grand Stewards.
,, H. H. F. WHITTEMORE, M.D., Marblehead	
,, HENRY P. PERKINS, Lowell	
,, ARTHUR CHENEY, Boston	
,, NICHOLAS JOHNSON, Newburyport	Grand Standard-Bearer.
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,, E. D. BANCROFT, South Groton	Grand Lecturers.
,, L. H. GAMWELL, Pittsfield	
,, IVORY H. POPE, Boston	
Br. JOHN B. RHODES, Boston	Grand Organist.
,, C. C. WENTWORTH, Boston	Grand Chorister.
,, EBEN F. GAY, Boston	Grand Tyler.

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,, ,, S. O. DEARBORN, Melrose	District No. 2.
,, ,, CEPHAS BRIGHAM, Auburndale	District No. 3.
,, ,, HENRY ENDICOTT, Cambridgeport	District No. 4.
,, ,, GEORGE H. PIERSON, Salem	District No. 5.
,, ,, LEMUEL A. BISHOP, Lawrence	District No. 6.
,, ,, CHARLES KIMBALL, Lowell	District No. 7.
,, ,, ITHAMAR F. CONKEY, Amherst	District No. 8.
,, ,, HENRY CHICKERING, Pittsfield	District No. 9.
,, ,, DAVID W. CRAFTS, Northampton	District No. 10.
,, ,, A. A. BURDITT, Clinton	District No. 11.
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,, ,, JONATHAN R. GAY, Stoughton	District No. 13.
,, ,, GEORGE H. TABER, Fairhaven	District No. 14.
,, ,, Rev. R. S. POPE, Hyannis	District No. 15.
,, ,, Z. L. BICKNELLL, Weymouth	District No. 16.

FOREIGN DISTRICTS.

For Chili, S. America	R.W. GEORGE H. KENDALL, Valparaiso.
,, Peru ,, ,,	R.W. RICHARD H. HARTLEY, Lima.
,, China	R.W. J. B. EAMES, Shanghai.

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MASONIC CHIT-CHAT.

WINSLOW LEWIS LODGE.—This excellent Lodge celebrated its *First Decade* by a supper at the Parker House, on the 10th December last. There was a general attendance of the members, active and honorary, and the occasion was one of much interest and social enjoyment. The supper was of the very best description, and was beautifully spread. The W. Master of the Lodge, Br. Thos. Sprague, presided at the tables with his usual affability and courtesy, and the speaking was excellent and appropriate. We learn that the Secretary of the Lodge is preparing an official account of the festival, in which a report of the speeches will be embodied. When printed we shall probably avail ourself of it for a more extended notice of the occasion.

A LODGE was recently suspended by the G. M. of Ohio, until its hall was made more secure, or a new room provided more suitable for its purposes.

BRETHREN of Toledo, Ohio, having found jewels belonging to a Lodge in Nashville, Tenn., and a Bible belonging to a Lodge in Atlanta, Georgia, made the G. Lodge of Ohio temporary trustee of the same; and the G. Master was requested to restore the Book of the Law, and the Lodge pharaphernalia, that had been brought from those captured cities by persons not Masons.

IN answer to appeals from the Craft for masonic relief at Richmond, Va., and Columbia, S.C., the Grand Secretary of Ohio was directed to prepare circulars to subordinates in that State, and if contributions were made, to forward the same. Similar instructions were given to aid the masonic sufferers by the fire at Portland, Maine.

THE law of the G. Lodge of Ohio, forbids Lodges to meet in rooms occupied by or in conjunction with other secret societies. A proposition to repeal this provision was indefinitely postponed.

THE CAPSTONE of the new Masonic Temple in this city was put in its place on the 26th December, and the building is rapidly approaching its completion.

A MASONIC LODGE has recently been established at Yokohoma, in Japan.

BR. A. G. MACKEY.—We regret to learn that this distinguished brother has been removed from his office as Secretary of the Grand Lodge of South Carolina; and this regret is greatly increased by the report that his removal was the result of political considerations. Br. Mackey, during the late rebellion, was a Union man, and to this reason his removal is attributed. We trust this is not true, for otherwise it casts a stain upon the character of our South Carolina brethren which they can ill afford to wear.

MOUNT HOREB.—This mountain is remarkable for seven memorable transactions: the burning bush; the striking the rock by Moses; the sustaining Moses' hands by Aaron and Hur, which produced the slaughter of the Amalekites; the delivery of the Law; the forty days' fast of Moses; the destruction of the tables of the Law on sight of the golden calf; and the supernal vision of Elijah.

THE First Annual Communication of the Grand Lodge of Montana was held at Virginia City on the 5th October. J. J. Hull was elected Grand Master, and W. F. Saunders, Grand Secretary.

THE Grand Encampment of Ohio has adopted the nomenclature of the Grand Encampment of the United States.

ONE of the most agreeable features of the Rocky-Mountain mining life, is the spread and establishment of all Orders of Masonry wherever the miner goes. Enterprise, industry, stability, and Masonry go hand in hand.

IMPOSTORS.—We are requested to caution the Lodges against a person calling himself *John Ely*, and hailing from South Carolina. He professes to have been in the Union army, but is undoubtedly an impostor.

Also, against another passing under the names of *John Hebells* and *John Wells*, professing to be a member of Mercer Lodge, Trenton, N.J.

THE Masonic Hall at Newport, Me., was recently destroyed by fire.

THE
FREEMASONS'
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THE ST. JOHNS' DAYS.

WE have given up a large portion of our space the present month, to the interesting address of the M.W. Grand Master, before the Grand Lodge of this Commonwealth, on the 27th of December last. Though chiefly designed to meet the local condition of the craft in this jurisdiction, it will be found, we think, sufficiently broad and comprehensive in its character to commend itself to general acceptation.

The occasion was the anniversary of St. John the Evangelist; the address, therefore, very properly opens with a brief historical reference to the antiquity of that festival, and its continued observance by the Grand Lodge of this Commonwealth, from the date of its original organization.

The Grand Lodge was formed on the 30th of July, 1733, and the celebration of St. John Evangelist took place on the 27th of the ensuing December. The record also shows, that the anniversary of St. John the Baptist was celebrated on the 24th of June following, and that a Warrant was granted for "The Holy Lodge of St. John," at Portsmouth, in the State of New Hampshire; and that on the succeeding 27th of December, 1735, the anniversary was duly observed, and a Warrant issued for the establishment of "The First Lodge in South Carolina," at Charleston. From this time forward, one or both of these days have been celebrated by the Grand Lodge and fraternity of this Commonwealth, — the former observing the anniversary of the Evangelist as the appropriate day for the installation of its officers, and the latter, following the universal custom of the fraternity in all countries, reserving that of St. John the Baptist, as the more fitting occasion for a general festival.

We have no certain data by which to determine the precise origin of either of these festivals. The record, however, warrants the conclusion, that in England at least, they were early, and probably originally made the occasions for the Annual Assemblies of the craft. The first of these, of which we have any historical mention, was held in the beginning of the fourth century, at which time St. Alban (about A. D. 303) "gott them (the Masons) a charter from the King (Carausius) and his counsell for to hold a general counsell, and gave itt to name Assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges." And although the general tone of the succeeding history of the Order in England, seems clearly to indicate that these Annual Assemblies were continued to be occasionally held for some centuries subsequent to this date, yet it also appears that the fraternity, in the beginning of the tenth century, had fallen into decay, and contracted irregularities which required correction; for the history runs, that "Prince Edwin being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honorable principles whereon it is grounded, purchased a free Charter of King Athelstane for the Masons; having a correction among themselves (as it was anciently expressed), or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and General Assembly. That, accordingly, Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, — some in Greek, some in Latin, some in French, and other languages, — from the contents thereof that Assembly did frame the Constitutions and Charges of an English Lodge, and made a law to preserve and observe the same in all time coming." The religious character of these Constitutions and Charges may be learned by reference to the celebrated poetical version of them, in the British Museum, first discovered and published in London in 1843, by the distinguished and learned antiquary James O. Halliwell, Esq., F.R.S. The following lines will, however, sufficiently indicate it: —

> "At thys semble were poyntes y-ordeynt mo,
> Of grete lordys and maystrys also,
> That whose wol conne thys craft and com to astate,
> *He most love well God, and Holy Churche algate.*"

It is evident from the whole tenor of the poem, that the craft was at that time in high favor with, and directly under the control and influence of the Catholic Church; and this is further evidenced by the undoubted fact, that the delegates who were summoned from the Continent to attend the Convention at York, were members of those "travelling fraternities," which were employed by the Popes in the mediæval ages, in the erection of those sacred religious edifices, which still continue to elicit so much of the admiration of the scientific world, and on which, it is very certain, neither heretics nor infidels found employment.

It nowhere appears, nor have we any means of determining on what day the Convention or Assembly at York was held. But it may not be altogether presumptuous to infer, from what we have shown its religious character to be, and from the controlling influence of the clergy over it, that it was held on one of the St. Johns' days, — such a selection being most consistent with the religious sentiment of the time, and the importance of the occasion, if not previously determined by established precedents. But, be this as it may, the fraternity continued to hold their annual assemblies with more or less regularity, and to receive the patronage and support of the clergy and nobility of England until 1425, when the Parliament passed the celebrated Act (3 Hen. VI. cap. 1), prohibiting their Chapters and Conventions. This act, however, was never put in force; and the record shows, that on the 24th of June, St. John Baptist's day, in 1502, a Lodge of Master Masons was formed in the Royal Palace, in London, at which the King presided in person as Grand Master; who, having appointed John Islip, Abbot of Westminster, and Sir Reginald Bray, Knight of the Garter, his Wardens for the occasion, proceeded, in ample form, to the east end of Westminster Abbey, where he laid the foundation-stone of that masterpiece of Gothic Architecture, known by the name of Henry the Seventh's Chapel.

And this brings us to within about half a century of the period when the address of the Grand Master takes up the history of these festival days, and carries it forward beyond the line of argument. Reasoning, inferentially, from that which is established, and from the well-known tenacity with which the craft has ever maintained and perpetuated its ancient customs, the logical conclusion is, that the setting apart of one or the other of these days by our English ancestors, for their general assemblies, or annual festivals, is a practice as old as the introduction of Masonry and Christianity into their Island; and this conclusion derives convincing force from the circumstance, that, whenever, along the whole line of their history, from the beginning of the fourth to the present century, the precise day of holding the assemblies can be definitely determined, it is, without exception, found to be one of the St. Johns' days. This could not have been the result of chance or accident, but was manifestly in accordance with some fixed and permanent rule or usage. It had a definite purpose; and that purpose was the commemoration of the anniversary or birth of one or the other of the "two eminent Christian Patrons of Freemasonry."

THE APPOINTING POWER OF THE MASTER.

The committee on By-Laws, at the late communication of the Grand Lodge of this State, submitted a report, from which we make the following extract:—

"There appears to be an increasing disposition to take from the Masters of Lodges some of their ancient prerogatives and privileges. Such is the provision of these By-Laws, that certain officers shall be appointed by 'the Master, with the advice and consent of the Wardens.'

"The W. Master is the supreme governor of his Lodge. He rules and governs it according to his will and pleasure. He is not amenable to his Lodge, but to the Grand Master and the Grand Lodge. There is no appeal to the Lodge from his decisions. The Lodge, in its By-Laws, may retain the right to elect all the officers, but it must be done by a general election, in which all the members take part. But the appointing power cannot be divided between the W. Master and any one or two of his officers. He must be unrestrained and untrammelled in all his appointments. His power cannot be curtailed. He must be independent and not controlled. This principle is as old as Masonry itself, so far as we know any thing of its history, by tradition or written records. It is the duty of the Grand Lodge to see that his power and authority in his Lodge are not restrained, and that his ancient prerogatives remain unabridged."

ALFRED BAYLIES LODGE.

This new Lodge was duly constituted, under a charter from the Grand Lodge of this State, at Taunton, on the 9th of January last. The installation of the officers took place in the public hall, and was attended by a large collection of ladies and brethren. The Lodge is located in that part of the city of Taunton called Weir Village, and has been very prosperous during the past year. It is in the hands of zealous brethren, and promises to become a strong and healthy body. At the conclusion of the ceremonies, the company, to the number of about two hundred, sat down to supper together, and spent a pleasant hour in social enjoyment. The officers are as follows: John H. Eddy, W.M.; Moses W. Bent, S.W.; William E. Thrasher, J.W.; Benj. H. Baker, Tr.; W. H. Ingell, Sec.; M. F. Pike, S.D.; Charles F. Eddy, J.D.; Benjamin B. Hathaway, S.S.; Darius M. White, J.S.; Hezekiah W. Luther, Tyler; William H. Merrill, Chaplain; Charles H. Prince, Marshal.

ANNUAL ADDRESS,

Delivered before the Grand Lodge of Massachusetts, December 27, 1866,

BY M.W. CHARLES C. DAME, GRAND MASTER.

Brethren of the Grand Lodge,—In the original Charter, or "Commission," as it was then called, granted by Lord Montacute, Grand Master of the Grand Lodge of England, in 1733, authorizing the R.W. Henry Price to open and hold a Provincial Grand Lodge for New England, it being the first establishment of the kind on the American Continent, I find the following words: "And lastly, we *will* and *require* that our said Provincial Grand Master of New England, do *annually* cause the brethren to keep the Feast of St. John the Evangelist, and dine together on that day, or (in case any accident should happen to prevent their dining together on that day) on any other day near that time."

I find also in the first Book of Masonic Constitutions ever printed, and which was originally published by authority of the Grand Lodge of England in 1722, the following regulation, it being the twenty-second of the well known "Thirty-nine Articles" adopted in 1720, to wit: "The brethren of all the Lodges in and about London and Westminster, *shall* meet at an Annual Communication and Feast, in some convenient place, on *St. John Baptist's day*, or else on *St. John Evangelist's day*, as the Grand Lodge shall think fit by a new regulation, having of late years met on St. John Baptist's day." The record also shows that the Grand Lodge frequently, subsequent to this, assembled and held the "Grand Feast" on both the *St. Johns' days*, in the same year; and if we turn over the pages of the previous history of the Order in England, we shall find that this custom of assembling on one or the other of these days, to celebrate the Feast, is of much older date than that of the origin of our venerable mother Grand Lodge; and indeed, that the circumstance that the custom of holding the "Annual Feast" on St. John's day had fallen into abeyance, was one of the primary causes which led to the establishment of the Grand Lodge in London, in 1717.

I am not able to say at what precise time, or under what circumstances, the custom of holding these annual *St. John Feasts* originated; but we learn from the history of the Order in England, that on St. John's day, Dec. 27, 1561, the Grand Lodge being assembled at the old city of York, Queen Elizabeth, "jealous of all secret assemblies," "sent an armed force" to break up the meeting. The meeting, however, was not broken up, nor was its business otherwise interfered with than by the initiation of the officers of the "armed force" referred to! The Grand Lodge continued thereafter to hold its Annual Assemblies and Feasts on St. John's day, without interruption, and we find it, one hundred years afterwards, namely, 1663, in session on St. John the Evangelist's day, under the Grand Mastership of the Earl of St. Albans, when the following among other regulations was adopted: "That for the future the said Fraternity of Freemasons shall be regulated and governed by *one* Grand Master, and as many Wardens as the said society shall think fit to appoint at every Annual General Assembly."

These evidences, that until a very recent period it was the practice of our English brethren to hold their Annual Assembly and Feast, for more than three centuries at least, on one or the other of the *St. Johns' days*, in honor of the virtues and exemplary characters of those two eminent patrons of our Order, might be easily multiplied; but it is not necessary to do so. My object is accomplished when I have demonstrated the antiquity of the practice, and indicated our own obligations to follow it, as a duty imposed on the fathers of our beloved Grand Lodge, by the Charter that gave them existence, and which their successors, with a fidelity worthy of the highest commendation, have faithfully observed and performed to the present time. And brethren, we are now and here assembled, in the light of the Past, to continue this good old landmark of our fathers, and by thus honoring *it*, to make manifest the love and veneration in which we hold their memories and their examples.

UNIVERSALITY OF MASONRY.

It is said that our institution is a Universal Fraternity; and this is qualifiedly true, and perhaps never more so than at the present time. It is as wide-spread as the area of human sympathy. Wherever civilization has extended, there is the banner of Masonry seen waving in the breeze. In the farthest India; in the flowery Empire of China; in Japan; at the Sandwich Islands; all along the shores of the Pacific, from Cape Horn to the extreme northern boundary of the United States; and back into the interior, where, but a few years since the voice of the white man was in reality a voice in the wilderness; along the banks of the Nile, and even on the shores of the Barbary States; and north again, to the borders of the Arctic Ocean, is heard the sound of the gavel calling the craftsmen to labor. And there is scarcely a State in Western or Central Europe, where our brethren are not to-day assembling in their Lodge Rooms, and practising those mystic rites, and inculcating those great moral and beneficent truths, which, through a long succession of ages, have given stability to our institution, and commanded for it the respect and admiration of the wise and good of all nations and tongues.

Turning to our own country, we find the land dotted all over with Masonic Lodges. In the whole of the thirty-six States, in the District of Columbia, and in two or more of the Territories, Grand Lodges have been established, with thriving Lodges under their respective jurisdictions; and in several of the remaining Territories, including New Mexico, subordinate Lodges have also been erected.

THE ORDER IN MASSACHUSETTS.

In our own State the Order never before occupied so high a ground, and was never in a more sound and healthy condition. With one hundred and sixty Lodges under its jurisdiction, and an enrolled membership of more than sixteen thousand brethren, carefully selected from the best classes of the community, this Grand Lodge may justly feel proud of its position and confidence in its strength.

The past year has been one of unceasing activity, and has devolved upon your Grand Master and his officers, labors and duties of unequalled responsibility, the nature of which may be partially, and but partially, inferred from the details I now proceed to lay before you.

Jan. 4.—Dedicated a New Masonic Hall at Cambridgeport, and installed the officers of Amicable Lodge.

Jan. 8.—Installed the officers of Mount Lebanon Lodge at Boston.

Jan. 12.—Constituted Saggahew Lodge at Haverhill, and installed its officers.

Jan. 12.—Granted a Dispensation to Br. John H. Eddy and thirty-two others to form a new Lodge at Taunton, to be called Alfred Baylies Lodge.

Jan. 16.—Granted a Dispensation to Br. James F. Frothingham and thirty-four others to form a new Lodge at Fall River, to be called King Philip Lodge.

Jan. 23.—Installed the officers of Essex Lodge at Salem.

Jan. 30.—Constituted Mount Hollis Lodge at Holliston, and installed its officers; also dedicated their new hall.

Feb. 1.—Granted a Dispensation to Br. E. P. Davis and twenty others to form a new Lodge at Hyde Park, to be called Hyde Park Lodge.

Feb. 7.—Installed the officers of Mount Hermon Lodge at Medford.

Feb. 12.—The Masonic Hall at Melrose having been destroyed by fire, permission was granted to Wyoming Lodge to hold their meetings in the Masonic Hall at Malden, until other convenient arrangements could be made.

Feb. 21.—Granted a Dispensation to Br. John Thomas Lansing, the American

Consul, and nineteen others, to form a new Lodge at Arica in the Republic of Peru, in South America; and appointed Br. Richard Hartley of Lima, as R.W. District Deputy Grand Master for that region.

March 10. — Installed the officers of St. John's Lodge at Newburyport.

March 15. — Granted a Dispensation to Br. Salmon W. Squire and seven others to form a new Lodge at Franklin, to be called Excelsior Lodge.

April 23. — Granted a Dispensation to Br. William F. Salmon and twenty-eight others to form a new Lodge at Lowell, to be called Kilwinning Lodge.

May 3. — Dedicated a new Masonic Hall at Randolph.

May 14. — Granted a Dispensation to Br. George Frost and thirty-four others to form a new Lodge at Jamaica Plain, to be called Eliot Lodge.

May 30. — Dedicated a new Masonic Hall at South Boston.

June 1. — Visited Konohassett Lodge, U.D., at Cohasset.

June 4. — Granted a Dispensation to Br. George Forbes and twenty-one others to form a new Lodge at Westboro', to be called Siloam Lodge.

June 18. — Dedicated a new Masonic Hall at Framingham, after which a public address was delivered in the church by Rev. Br. Greenwood.

June 20. — Dedicated a new Masonic Hall at North Adams. In connection with this occasion there was great interest manifested by members of the Order for a considerable distance, and a public procession escorted the Grand Lodge to a church, where Rev. Br. Dadmun, Grand Chaplain of the Grand Lodge, delivered an address to a large and interested audience.

June 25. — Laid the corner-stone of a new Masonic Building at Melrose, with masonic ceremonies. Although the day was oppressively hot, the public procession was large, and the occasion one of great interest.

June 27. — Constituted Konohassett Lodge at Cohasset, and installed its officers; also dedicated their new hall.

July 2. — Constituted Lafayette Lodge at Roxbury, and installed its officers.

July 6. — Constituted Athelstane Lodge at Worcester, and installed its officers.

July 9. — Constituted Acacia Lodge at Gloucester, and installed its officers.

July 16. — Granted a Dispensation to Br John Peirce and nineteen others to form a new Lodge at Edgartown, to be called Oriental Lodge.

July 24. — Dedicated a Masonic Hall at Mansfield, and installed the officers of St. James Lodge.

Sept. 21. — Constituted James Otis Lodge at Barnstable, and installed its officers.

Sept. 25. — Dedicated a new Masonic Hall at Taunton.

Oct. 1. — Visited St. John's Lodge at Boston.

Oct. 4. — Constituted Adelphi Lodge at South Boston, and installed its officers.

Oct. 9. — Constituted Charles W. Moore Lodge at Fitchburg, and installed its officers.

Oct. 11. — Installed the officers of Warren Lodge at Amesbury.

Oct. 19. — Constituted Artisan Lodge at Winchendon, and installed its officers.

Oct. 24. — Installed the officers of Henry Price Lodge, at Charlestown.

Oct. 25. — Granted a Dispensation to Br. Harman Hall and eleven others to form a new Lodge at Saugus, to be called William Sutton Lodge.

Nov. 13. — Granted a Dispensation to Br. William D. Kites and eighteen others to form a new Lodge at Huntington, to be called Huntington Lodge.

Nov. 27. — Visited Joseph Warren Lodge at Boston.

Dec. 18. — Constituted King Philip Lodge at Fall River, and installed its officers.

Dec. 20. — Visited the Lodge of Eleusis at Boston, and installed its officers.

Dec. 21. — Constituted Hyde Park Lodge, at Hyde Park, and installed its officers.

In discharging these duties, I have, in most cases, been assisted by the regular Officers of the Grand Lodge, so far as their assistance was necessary in the ceremonies to be performed.

The great interest which is felt by officers of Lodges throughout our jurisdiction, in the proper discharge of their various duties, and the earnest desire on the part of the fraternity at large to remove doubts, and establish in their minds the true principles of our Order, have been manifested during the past year by a very extensive correspondence; and I have found it difficult, in many cases, on account of the important interests of the Corporation, which have required daily attention, in addition to my other duties, to give as early answers to the brethren as I desired; but all has been done in this respect that reasonable hours and labor would allow.

THE NEW MASONIC TEMPLE.

Work upon the New Masonic Temple was recommenced early last spring, and has been continued with all the energy possible since that time. I have spent a considerable portion of almost every day upon the premises, and in matters relating to the progress of the building. It is now rapidly approaching its completion, and I have no doubt it will be ready to be dedicated by the 24th of June next. It is not surpassed in beauty by any building in this country, and while it attracts the attention, and excites the admiration of all who pass it, the members of our Order have especial pleasure in its peculiar features, and look forward with much interest to its completion, and with satisfaction that the time is near at hand when the Grand Lodge can enter upon the possession and enjoyment of their own apartments.

It was originally contemplated to use the first and second stories for business purposes; but it appeared to be the general desire of the fraternity that the apartments of the Grand Lodge should be no higher than the second story; arrangements have therefore been made, that all above the first story may be appropriated to masonic purposes, and if it should not be so required, a portion may be assigned to other uses. The lower part of the building has already been leased, and the Masonic Institutions of Boston will occupy the upper portions.

Judging from recent sales of real estate in the immediate vicinity, the land upon which we are building has more than trebled in value since the commencement of the work; and when the building is completed, the whole estate will be one of the most valuable in the city of

Boston; and the income which will be derived from it will be such as to make the investment a very desirable one for the Grand Lodge, as a business operation.

LIQUIDATION OF THE DEBT.

For the liquidation of the debt that will be incurred in the erection of the Temple, I would suggest that a sinking fund should be created, to be applied to that purpose. This fund should receive the surplus income of the Grand Lodge from its real estate and other sources, after paying the interest on its debt and meeting its current expenses. In addition to this, I would recommend that each initiate, hereafter, be required to pay directly to the Grand Lodge, through the treasurer of the Lodge where he is initiated, the sum of five dollars, to be applied to the payment of this debt, or added to the sinking fund for that purpose. By this arrangement the Grand Lodge would, in a few years, have their entire property free from all incumbrance, and the subordinate Lodges would be relieved of a large portion of their annual dues to the Grand Body. Abundant means would also thereafter be realized to enable us to dispense our charities with a liberal hand.

GRAND ORIENT OF LUSITANIA.

I have recently received from the Count of Paraty, Grand Master of the Grand Lodge of Lusitania, in Portugal, a friendly communication, proposing "the establishment of fraternal relations" between that Grand Body and our own. Believing that the reciprocity of such relations would be of advantage to both parties, and productive of good to the Order in general, I, on the 1st of December, returned a favorable answer, accepting the proposals thus fraternally tendered. Before laying the correspondence before you, I take occasion to say, that for more than half a century past, our Order, both in Portugal and Spain, as in some other Catholic countries, has had many adverse circumstances to contend against, and that its existence has been precarious and its progress slow. I am happy to believe, however, that the ultra-religious prejudices of these countries are gradually giving way before the reign of a more liberal spirit, and that the prospects of the future are more hopeful and encouraging. Perhaps one of the strongest assurances of this is to be found in the fact, that Italy has not only been masonically redeemed, but that in the city of Rome itself, the seat of the Papal power, one or more Lodges are now held within the shadow of the Vatican, and that the music of the mystic gavel is ringing in the ears of the "Head of the Church!"

The correspondence is as follows:—

TO THE GLORY OF THE SUPREME ARCHITECT OF THE UNIVERSE.

To the very Respectable Grand Master of the Grand Orient of Boston, State of Massachusetts, sent by the Grand Master of the Grand Orient Lusitania.

SALUT, FRATERNITE, AND UNITE.

VERY ILLUSTRIOUS FRERE,—The Grand Orient Lusitania, of Portugal, which owes its existence legitimately to its historical precedents, to the regularity of its work, and to its invariable exercise of the fundamental masonic doctrines within the sphere of the landmarks of the Order, finds itself at present recognized and bound in active and intimate relations with the Grand Masters of France, Brazil, Saxony, Italy, Buenos Ayres, Ireland, Uraguay, Luxemburg, Hamburg, Low Countries, Darmstadt, and New Grenada.

The Grand Orient Lusitania does not think the apogee of Masonry will have arrived, until all the family of the Universe shall recognize all its members. To obtain this, it is necessary that fraternal relations shall be formed among all the legitimate masonic powers.

In this conviction, the Lusitanian Grand Orient does not hesitate in its duty of addressing the Grand Orient of Boston, and doing entire justice to the illustrious sentiments which animate them, proposes to them the establishment of fraternal relations, formed upon the basis of a perfect reciprocity.

The Lusitanian Grand Orient feels happy in the hope that the Grand Orient of Boston, in acceding to this request, will frankly accept the evidence of consideration and justice which this Grand Lodge offers to it.

We pray to the Supreme Architect of the Universe to keep under his protection the Grand Orient of Boston.

Done in the Cabinet of the Grand Master, the 4th December, 1865.

THE GRAND MASTER,
Signed, THE COUNT OF PARATY, 33°. [SEAL.]

REPLY.

GLORY TO THE SUPREME ARCHITECT OF THE UNIVERSE.

To the very Respectable Grand Master of the Grand Orient Lusitania,

From the Grand Master of the Grand Lodge of the Ancient Free and Accepted Masons of the Commonwealth of Massachusetts.

VERY ILLUSTRIOUS BROTHER,—The Grand Lodge of Massachusetts, founded on the practice and observance of the precepts of Ancient York Masonry, and whose historical precedents are known to its masonic brethren, has received with emotion the expressions of the good-will and esteem of the Grand Orient Lusitania. The Grand Lodge of Massachusetts accepts fraternal relations on the basis offered by the Grand Orient Lusitania, a power *dogmatique* and *souvreign* in that circle of masonic brotherhood, whose enlightened sentiments of justice, fraternity, and union, are inspired by a profound conviction of the truth of the principles of Freemasonry.

The Grand Master of Massachusetts has received the evidence of the friendship and esteem of the Grand Master of the Grand Orient Lusitania, and desires to assure the Grand Master Lusitania, that he reciprocates the same sentiments with all frankness and consideration; and he congratulates the Grand Orient Lusitania and its illustrious officers, on their success in extending the influence of the sublime principles of virtue, and in promoting the stability and consideration of the institutions of Freemasonry within their jurisdiction.

We pray the Supreme Architect of the Universe to have you always in his holy keeping.

Done at the Grand Orient of the Grand Lodge of Massachusetts, July 1, 1866.

THE GRAND MASTER,
Signed, CHARLES C. DAME. 33°. [SEAL.]

GRAND LODGE OF NOVA SCOTIA.

I also received, some time since, a communication signed by three brethren, styling themselves respectively, Grand Master, Grand Registrar, and Grand Secretary of the Grand Lodge of Nova Scotia, in which the writers say, that "The Freemasons of Nova Scotia, to the number of ten Lodges, having united in the establishment of a Grand Lodge at Nova Scotia, in order to insure the rights and privileges which the growing interests of the craft imperatively demand, and having duly and regularly installed their officers according to ancient usage, now respectfully and earnestly request from your august Body that recognition so essential to our future prosperity."

It may be proper for me here to say, that the Grand Lodges of England, Ireland, and Scotland constitute, masonically speaking, a joint proprietary over the Province of Nova Scotia, as also over all the other Provinces and dependencies of the British Crown (with one exception recently conceded), with an exclusive right to control and govern the Lodges within their respective jurisdictions; and any interference by a foreign body with this right, would be as irregular and unlawful, as would be the interference of either of the Grand Lodges above named with the government of the masonic jurisdictions of the United States. The ten Lodges, which now constitute the newly formed "Grand Lodge of Nova Scotia," derived their existence from the Grand Lodge of Scotland, a body with which this Grand Lodge, for nearly a century and a half, has been on terms of amicable relations. These Lodges owe allegiance to that Grand Lodge, from which they have not been released; nor can they, in my judgment, by any act of their own release themselves, except through secession and revolution. This relation they have seen fit to assume, and now occupy, and they ask this Grand Lodge to recognize them as a regularly constituted and lawful "independent Grand Lodge."

I do not feel called upon to inquire into the causes which have led to this result, nor to discuss the sufficiency of them to justify a measure so important in its character and influences. These are questions that properly, if not exclusively, belong to the Grand Lodge of Scotland. When that Grand Body shall have decided them, and seen fit to recognize the new organization as a lawful, independent Grand Lodge, this Grand Lodge will, I have no doubt, be most happy to extend to it the "right-hand of fellowship." I however submit the whole subject, with the accompanying papers, to the consideration of the Grand Lodge.

LOCAL MATTERS. — REJECTIONS.

I had intended to invite your attention to some matters of more local interest, if not of more importance to our immediate welfare; but my engagements, masonic and otherwise, have been so numerous and pressing of late as not to afford me the necessary time to mature them. I may however say, *currente calamo*, that the number of initiates the past year has been 2,311, falling short of the number initiated in the previous year 593. The rejections have been 1,051, less by 88 than in the previous year.

It appears from these data that about one third of all who are proposed for admission to our Lodges, are rejected. This is out of all just proportion; and the logical deduction from it is, that many are rejected from improper motives, or that our Brethren are too careless in bringing forward candidates for admission. That both of these causes are in operation, and have combined to produce this remarkable result, I have reason to believe. Several instances have come to my knowledge where the work of individual Lodges has been greatly retarded, or entirely suspended, through the factious and unmasonic conduct of one or more of their members, who, availing himself of the sacred privilege of the secret ballot, has resorted to the black ball as a cowardly means of gratifying a personal pique or a revengeful spirit, excited perhaps by the previous rejection of his friend, or disappointment in the result of an election, or of carrying some favorite measure. Such a course of proceeding is no less unmasonic than ungenerous and unmanly. It does a personal injustice to the candidate, while it strikes with a reckless hand at the prosperity of the Lodge. A member of a Lodge so conducting himself, incurs, and would be visited with severe masonic discipline, if detected.

PROPOSING CANDIDATES.

The second branch of the predicate, namely, that the brethren are too careless in bringing forward candidates, I do not feel at liberty to pass over in silence. It has been said, and the saying is a self-evident proposition, that the strength of our institution does not consist in the *number*, but in the *character* of its members. Brethren labor under a very serious misapprehension of their duty, when they solicit, or hold out inducements of any kind for young men to enter our Lodges. The candidate should come forward of his own free will and accord, uninfluenced by the voice of friendship, or considerations of personal interest, or he should not come forward at all. The Constitutions of the Grand Lodge furnish the form of a petition, which every applicant for admission to the Order is required to sign, and by means of which *alone*, he can lawfully make his wishes known to the Lodge. A verbal proposition made by a member, is neither regular, proper, nor lawful; and the Master of a Lodge should never entertain a petition coming in such a form. The application should be in writing, under the proper signature of the applicant, and bearing the recommendation of at least one member of the Lodge to which it is submitted; and were this petition so changed as to require the recommendation of at least *three* members of the Lodge, the requirement would be more nearly in conformity with the former usages of Masonry, and afford greater assurance that the candidate is worthy of acceptance.

RE-PROPOSING CANDIDATES.

A loose practice has obtained in this connection, which I desire to have corrected. I refer to the re-proposing of candidates who have been rejected. It has been the custom in many of our Lodges, for some friend of the candidate to rise, immediately on the announcement of the unfavorable result of the ballot, and re-propose the candidate, to be again balloted for at the next meeting of the Lodge; and this has been allowed. But it is a proceeding wholly unauthorized by the Constitutions of the Grand Lodge, or the usages of Masonry. The rejection removes the petition from before the Lodge, and places the candidate in his original status. If he desires to offer his name again, he must do so by a new petition and recommendation, as in the first instance. It is due to the candidate that he should be consulted in a matter of so much importance to his feelings, if not to his reputation, and it is due to the credit of the Lodge that it should not, through inattention or carelessness, disregard the Constitutional requirements of the Grand Lodge. I recommend this matter to the careful consideration of the Lodges.

THE DISTRICTS.

I have found it necessary, as a matter of convenience and economy, to re-district the jurisdiction, and to increase to some extent the number of the Districts. It is some years since the present Districts were formed; and, owing to the rapid increase of Lodges, and the great changes which have taken place in the means of travelling, the labors and expenses of the Deputies have become both inconvenient to them and burdensome to the treasury of the Grand Lodge. In laying out the new Districts, I have had special reference to the facilities for reaching the Lodges in any given part of the Commonwealth, and have arranged the Districts, as far as practicable, on the lines of the railroads. This will enable the District Deputy Grand Masters to visit their Lodges more frequently, and with less inconvenience to themselves than they have heretofore been able to do; and I trust that it may also prove a saving of expense in this admirable and efficient department of our organization.

CONCLUSION.

Thus, brethren, closes the one hundred and thirty-third, and we are to-night entering upon the one hundred and thirty-fourth year of our existence as a Grand Lodge. The record of the Past is before us. What that of the Future shall be, depends, under God's Providence, upon us and our successors. If we are true to the teachings of the past, and faithful to the landmarks which our fathers have left for our direction and guidance, it will be well. If, on the contrary, we allow ourselves to be shaken by every wind of doctrine, and blown about like the leaves of autumn, it will be otherwise. Let us then, unitedly and heartily resolve to hand down to our successors this good old Grand Lodge, with its teachings, its principles, and its Freemasonry, unshaken in its integrity, and unsullied in its purity, just as we received it at the hands of the venerable and honored brethren, who first erected the masonic altar on the soil of America. Let us do this faithfully and conscientiously, and the blessing of God will continue to abide with us as it abode with our fathers.

LODGE MEMBERSHIP.

The Grand Lodge of this State, at its last quarterly communication, adopted an important report on this subject, from which we give the following extract: —

> "No brother should be admitted to the privileges of membership without the unanimous consent of the members of the Lodge. Any other rule might tend to disturb the peace and harmony of the brethren. One-third of the members of this Lodge might vote against an applicant for membership, and still he could be admitted to the rights, privileges, and communion of the Lodge. He might be personally obnoxious to those who voted against him, and the result of his admission would probably lead to the withdrawal of one-third of the members. It is, therefore, determined by masonic authority, that to preserve the peace and harmony of the Lodge, no one can be admitted a member thereof without the unanimous consent of the brethren."

The committee in the above have presented the subject in clear and comprehensive terms, and in accordance with ancient masonic law. The practice, however, is not uniform either in this country or abroad, some Lodges requiring a unanimous vote, while others are less exacting. We were not aware, however, that any Lodge in this Commonwealth, or elsewhere, supposed itself competent, or that it was lawful to admit members on a two-third vote, nor do we think that such a practice exists among us. If it does, however, it is full time that it was corrected, and the committee did well to invite the attention of the Grand Lodge to the irregularity. We give the ancient regulation as it was adopted in 1720, with the subsequent amendment.

I. "No man can be accepted a *member* of a particular Lodge without previous notice given one month before to the Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by a Dispensation."

II. "But no man can be entered a brother in any particular Lodge, or admitted a *member* thereof, without the unanimous consent of all the *members* of that Lodge then present when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent in their own prudent way, either virtually, or in form, but with unanimity. Nor is this inherent privilege subject to a Dispensation; because the members of a particular Lodge are the best judges of it; and because if a turbulent *member* should be imposed on them it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the Lodge, which ought to be avoided by all true and faithful."

III. "But it was found inconvenient to insist upon unanimity in several cases; and, therefore, the Grand Masters have allowed the Lodges to admit a member, if not above three ballots are against him; though some Lodges desire no such allowance."

Some few of the old Lodges in this jurisdiction have availed themselves of the privilege contained in the last paragraph of the above regulation, and with these the Grand Lodge has not, and may not, think it necessary to interfere. The report of the Committee, however, as adopted at the last session, does not allow any such privilege; and those Lodges, in this jurisdiction, if there be any work, whose By-Laws are at variance with the rule as it now stands, will probably feel the necessity of so changing them as to conform to it.

DEDICATION AT ROCKPORT.

The new Hall recently fitted up by Ashler Lodge, at Rockport, Cape Ann, was dedicated by the M.W. Grand Lodge, on Monday evening, Jan. 14. The ceremonies were in the usual form, and on the conclusion of them, the brethren repaired to the Town Hall, where the officers of the Lodge were installed by Grand Master Dame, in the presence of the ladies of the members. The ceremonies were interspersed with music, and were witnessed with interest by the large company present The hall is a very neat one, and is well furnished.

At the conclusion of the installation services, the R.W. Br. William Sutton, of Salem, rose, and in a few neat and appropriate words, presented to the W. Master, for the use of the Lodge, a set of silver jewels, consisting of the square, level, plumb, and working-tools, contained in an elegant case made for the purpose. The reply of the W. Master Br. York was exceedingly neat, and to the purpose.

An excellent supper followed these proceedings, and the festivities of the evening were closed with dancing, which was continued until a late hour. The occasion was a most agreeable one, and was enjoyed by all present. The officers are as follows: Samuel York, W.M.; Nathaniel F. S. York, S.W.; David C. Babson, J.W.; Joseph Manning, Treasurer; W. S. York, Secretary; W. Marchant, S.D.; Rufus McLellan, J.D.; Benjamin Jones, S.S.; Henry Lowe, J.S.; Benjamin Parsons, Jr., Tyler; James Story, Marshal; Samuel Parker, Chaplain.

DEATH OF BROTHER ISAAC CARY.

SELDOM has the grave closed upon one more universally esteemed, or more affectionately and gratefully remembered than was our lamented friend and brother, Isaac Cary.

His great kindness of heart had endeared him to a large circle of friends and brothers; and as they gathered around all that was mortal of him, and gazed upon his manly features, which in death seemed so life-like, and full of that geniality and warm-heartedness which characterized him while living, all felt that they were parting with one most truly beloved, and whose memory is most precious, now that he has been called away.

Br. Cary died suddenly of apoplexy at Brattleboro, Vt., aged 64 years and 6 months, on the 3d of January ult., while on a visit to his daughter; the manner of his departure was precisely as he had expressed to the writer was his wish and expectation, and attended without distress or pain.

Br. Cary was born in Quincy, Massachusetts, and during his early years was in the navy, under Commodore Claxton, between whom and himself the warmest friendship existed; he early imbibed a great love of the sea, and took especial delight in its sports, in which he excelled; and by none is his loss more deeply mourned than by those who have, for thirty-eight years, been associated with him so cordially and happily in "the club," and by the many friends who have accompanied him and shared his pleasant society in good success and bad, in excursions "below;" he has left with them and all the memory of a most genial and noble-hearted friend, who taught others as he felt himself, that "to enjoy was to obey."

Br. Cary, for many years, held the responsible position of Manager of the American Bank Note Company in New England, and as such, was widely known to bankers throughout New England and the United States, and his fidelity and skill acknowledged by all; he had held many public trusts, as Representative to the General Court, an Alderman of the city of Boston, and other positions, where his devotion and fidelity were most conspicuous.

For ten years, his home at Newtonville, with the aid of his beloved wife and daughters, was the centre of many social attractions, gathering around his hospitable board hosts of warm and devoted friends.

"Oh Time and change!
How strange it seems, with so much gone
Of life and love, to still live on!
Yet Love will dream, and Faith will trust
(Since He who knows our need is just),
That somehow, somewhere, meet we must."

The funeral was attended from the Hawes Place Church, Rev. Mr. Hinckley officiating, by past members of the City Government, many leading business-men, with delegations from the Grand Lodge, De Molay Encampment, St. Andrew's Lodge, and Dalhousie Lodge of Newton, who were in attendance to pay the last tribute of respect to their departed friend and associate; and long will those words of "memory and faith," which were uttered by the side of those material remains, serve to cheer, comfort, and sustain the mourning hearts who followed in such numbers to their resting-place all that remained of the good citizen, the loving parent, and the estimable companion, friend, and whole-souled Masonic brother. C.

ILL. BROTHER ALBERT PIKE ON THE ILLEGITIMACY OF THE NEW-YORK COUNCIL.

[From the New-York Courier.]

FROM the period at which the majority of the lawful members of the Supreme Council for the Northern Jurisdiction of the United States, excluded from their Illustrious Body their Grand Commander, the late E. A. Raymond, and their Grand Treasurer General, Simon W. Robinson, for unlawful exercise of power, and for neglect of duty, we firmly believed at the time, and every day's experience since has but strengthened us in our then carefully formed opinion, that not only were the deposition of the Grand Commander, and the subsequent expulsion of that officer, and the Grand Treasurer General, acts fully justified; but to have neglected to have done so, would have rendered a majority of the Supreme Council — a Constitutional quorum — unworthy of being supported by the numerous subordinate bodies, who, with an unanimity unparalleled, so nobly sustained them in the performance of their unpleasant duty. We also firmly believe that the members of the Supreme Council who remained faithful to their high and important trusts, were a lawful majority of the *active* members of the Supreme Council, and that all their subsequent acts in the re-organization of the same (after the expulsions before named), were legal and Constitutional, and entitled to the concurrence and loyal support of all the regular Masons of the Ancient Accepted Scottish Rite, wheresoever dispersed. So believing, we, of course, also came to the conclusion that all the subsequent acts of Messrs. Raymond and Robinson were unlawful; the Supreme Council, so-called, they attempted to form was a clandestine association, and all their acts null and void, and their associates irregular.

Thus premising, we deem it also but fair to state, that by some it is and has been denied that Messrs. Raymond and Robinson were Constitutionally expelled, because, after their withdrawal, there were but FOUR *active members* of the Supreme Council left, the same not being a majority, and therefore incapacitated from transacting business, and that all their acts in the premises were illegal. If this be so (which we do not admit), then there existed a most extraordinary state of things, — a Supreme Council brought to a *dead-lock;* and thus continuing until Raymond and Robinson committed masonic *suicide*, by merging themselves and their associates into the unquestionably illegal and clandestine association of which E. B. Hays was Sov. Gr. Com., *then* known as the Supreme Council "for the United States of America, their Territories, and dependencies." The moment they so *degraded* themselves, they were, to all intents and purposes, masonically *dead;* were thenceforth naught but clandestine Masons; thus, by their own voluntary act, relieving their former associates in the lawful Supreme Council as free to act as if *their death had been natural.*

In order the better to show what the effect of their becoming *subordinate* members and officers of the clandestine "Hays' Council" was, in the eyes of one in nowise overburdened with fraternal love to the Northern Supreme Council, as it now exists, and has existed since the exclusion of Raymond and Robinson, by its other members, we will call to the stand Ill. Bro. ALBERT PIKE, 33°, Sov. Gr. Com. of the Southern Supreme Council, and quote from his published address to his Council, to be found on page 72, *et sequitur*, of the "Appendix" to the same, now before us.

SAYS BROTHER PIKE:

"*Supposing* that the body of which Ill. Br. Raymond was chief was the true Supreme Council for the Northern Jurisdiction, what consequences flowed from its consolidation with the *illegitimate* and *usurping* body of which Edmund B. Hays was the chief?

"One question thus presented is, Whether the Raymond body could have received into its bosom the members of the Hays body, even by regular healing and election, if it thereby increased the number of its members beyond nine? Ill. Br. Raymond, in his address to this body at the session of 1861, expressly declared that it was a *permanent* feature of the Order that Supreme Councils should consist of only *nine* members; and *that no Council had power to change this fundamental principle.* And accordingly the new Constitutions then reported by him and adopted, expressly provided that the Council should consist 'of nine active members and no more, conformably to the Constitutions of 1786.' According to the tableau appended to the proceedings, the Council was full.

"And the same new Constitutions also expressly provided that no change in them should be made, except upon notice given at one annual meeting, and adoption of the amendments at the next annual meeting, by two-thirds of the active members present. These Statutes, it was declared, should remain the law of the Ancient and Accepted Rite in the Northern Jurisdiction.

"Could the body governed by these Constitutions, without regularly amending them, enter into a treaty or agreement with another body, or with individuals, and by that alone increase the number of its members to seventeen? To hold that, we should equally have to hold, as is contended in behalf of the legality of the rival body, that the Supreme Council for the Northern Jurisdiction could change the Grand Constitutions and increase the number of its members indefinitely by simply giving the 33d degree, and creating more than nine Sovereign Grand Inspectors General.

"But this body claiming to be, and which *perhaps* was the Supreme Council for the Northern Jurisdiction, went much further than this, and by the Treaty *actually abrogated the whole of its organic law and Constitutions, and accepted in their stead those of an illegitimate body.* Constitutions are possessed of small sanctity if those governed by them and sworn to support them can thus thrust them aside at pleasure.

"The body at New York, of which Edmund B. Hays is Chief, like its predecessors, was under the ban both of this Council and the Supreme Council for the Northern Jurisdiction. In 1851, the latter proclaimed that the Cross and Atwood body was spurious, and that its members had usurped the right to degrees in which they had never been initiated, were practising a gross and palpable imposition on the masonic fraternity in shamelessly assuming to confer degrees, and exercising powers *with which they were not invested* and to which they had no *lawful claim*, and were dangerous agitators and disturbers of the peace, harmony, and good government of the Masonic Order, and *impostors in Masonry.*

"This Supreme Council" (Southern) "had at all times declared the successive bodies created in New York to be illegitimate, irregular, and spurious, and denied that their members were legally, if at all, in possession of the 33d degree.

"Nevertheless, the Raymond Supreme Council *treats with this illegal and illegitimate body* as Power with Power, Peer with Peer, Equal with Equal; thus acknowledging it to have a legal and constitutional existence. It, in fact, *merges in it;* and, losing its own identity and former self, is *dissolved*, and its individual members become members of the illegitimate body; for it casts off its own name and takes that of the illegal body, its Sovereign Grand Commander sinks into a subordinate and merely honorary position, and the Chief of the illegal organization *whom he recognizes and swears allegiance to as Grand Commander;* the laws and Constitutions of the Supreme Council are abandoned, and those of the illegitimate body are accepted in their stead; the number of members is increased to seventeen, in violation of the former.

"The members of the illegal organization were in no manner healed, but were, on the contrary, in fact recognized by the Treaty as having always been regular and legitimate Sovereign Grand Inspectors General. They had, it is true, shortly before recognized the Grand Constitutions of 1786, and published them; and so far the members of the regular Council remained, after the 'Consolidation,' under the former Law; but the Hays body had recently adopted new and additional constitutional provisions, *which now became the law* for Ill. Br. Raymond and *his associates*.

"In the affairs of states and nations, a legitimate power or body may enter into a valid treaty with an illegitimate and usurping one. That the latter is a power *de facto* is sufficient. The government *de facto* of a country is invariably recognized by all other nations.

"But there is no such principle in Masonry. Those only can be recognized as Masons, for any purpose, who have legitimately and in proper form obtained the degrees from the competent authority. They must have them by regular initiation and advancement. There is not a degree in which the recipient is not obligated not to disclose its secrets, except to one authorized to receive them. All regular Masons are sworn not to recognize as Masons those who have not regularly obtained the degrees.

"If a body of Profanes, having studied Allyn's Ritual, Morgan and Jachin and Boaz and Carlisle, should form themselves into a Lodge, could any regular Lodge consolidate itself with them by treaty, accepting their laws, their Master, and their name? What would be the result if a Grand Lodge were so to consolidate itself with a spurious body of men, who had never legally obtained the Master's degree?

"It is *not competent* for a regular and legal body of Masons to enter into a treaty with an irregular and illegitimate body of persons not legally in possession of the degrees administered, *because* every regular Mason of these degrees is solemnly sworn to have no intercourse with them, and *in nowise* to recognize them as Masons. How could we more amply and unreservedly recognize and accept any body of men as Masons than by treating with the body as a Masonic Power, and consenting to be consolidated with it into a single body? . . .

"Ill. Br. Raymond and his associates did not require the members of the body which they treated as an equal and a competent high contracting party to *be healed*. They recognized them as a legal Supreme Council, and united and consolidated with them under their name, under their Grand Commander, submitting to their laws. If this could be done, they not only place these irregular Masons over their own subordinates and individual Masons of their obedience, but they compel us, without our consent, and despite our denunciations, to accept and receive them as legitimate Sovereign Grand Inspectors General, — our equals.

"The degrees of Masonry can only be received in one way. They must be regularly conferred or communicated by a body or a person having the lawful authority to confer them.

"A Supreme Council fills vacancies in the number of its members with persons selected by itself, and these become, whether subordinate bodies or individual Masons approve it or dislike it, invested with the Supreme Power. But no Supreme Power, it seems to me, can impose on the bodies or the individuals it governs, persons who have never regularly received the degrees, until it has first healed them and regularly invested them with these degrees, and they are sworn to support the Constitutions. They might as well attempt to make a Profane a member of that body without his having received any degree in Masonry.

"Nor do I think that the members of the Hays body can be regarded as *virtually healed* by the consolidation. I do not regard healing as a mere formal and idle ceremony. If it is, we make a great outcry against illegal and spurious bodies and clandestine Masons to very little purpose, and with very little reason. Every Mason in a particular rite binds himself to the performance of grave duties, sometimes at the hazard of life, towards every brother of the rite who has the legal right to demand it by having received the degrees from competent authority, and becoming bound by the same obligation. No irregular Mason can become entitled to demand the performance of these duties towards himself except by being regularly healed.

"I should think it can hardly be doubted that, by entering into a treaty with a body claiming to be a Supreme Council for the United States, Ill. Br. Raymond and his associates virtually admitted that it and its predecessors had always been regular Supreme Councils, improperly denounced by us and by the Supreme Council of the Northern Jurisdiction. If that were true, then it would inevitably follow that the latter body was itself illegal. There could not be two regular Supreme Councils in one jurisdiction.

"I am strongly inclined to think that, if the body of which Ill. Br. Raymond was chief was the Supreme Council for the Northern Jurisdiction, *it ceased to exist by merger in an illegal body, and without curing the illegality of the latter*. It is the Hays Council that *still exists* in substance, though now no longer in name. Its laws govern, its Grand Commander presides. The Constitutions of the Raymond Supreme Council are not repealed or abrogated, but thrown to one side as useless. There was a *virtual dissolution* of the Council, — *an absorption of it by an illegal body*."

Here we have the whole argument presented, and, as we think, with entire fairness as regards the position and standing as Masons in the Ancient Accepted Rite of Raymond, Robinson, and their associates, by Ill. Br. Pike. It is in entire consonance with the opinions and arguments used by us more than once in these columns, that in the late Mr. Raymond consenting to subordinate himself and his associates, great and small, to the so-called Hays Council, he placed himself in the position of the duchess who married the chimney-sweep, — lost her rank in society by so doing, and became neither more nor less than a chimney-sweep's wife.

The question then naturally presents itself, if Raymond, Robinson, and their associates, — no matter what their pretensions previously might have been, — no matter whether their exclusion from the Northern Supreme Council by their former associate Sovereign Grand Inspectors General therein, was legal or illegal, had thus committed masonic *suicide*, rendering themselves masonically *dead*, — what, under such circumstances, became the duty of those who (though numbering, as some would have it, only *four*, or only *one* less than a majority of the Council, which we again deny was the case as to the real number of *active* members) had remained true to their trusts, uncontaminated by pollution? Was their immense constituency — the largest of the A. A. Rite in the world — to be left without a head? or could they not exercise their high functions, fill vacancies, and continue their labors as a Supreme Council? We think there can be but one answer to the propositions, especially as their antagonists were in their own territory. No matter whether they were the *original* clandestines, like Hays & Co., or those who made themselves illegitimate, like Raymond & Co., by associating themselves as subordinates to the former, being masonically dead, there remained but one course to pursue, — a course sanctioned by the Statutes and Regulations of the Rite, — and that was, to act as they did, — continue the organization of their Supreme Council; for the only claimant entitled to any consideration whatever, to use the language of Ill. Br. Pike, "*ceased to exist by merger in an illegal body, and without curing the illegality of the other*."

We cannot, for the life of us, see why any Mason or body of the A.A. Rite should, after the argument of Ill. Br. Pike, especially *himself*, hesitate a moment as to the course they ought to pursue, and sinking their private feelings and griefs in oblivion, act up to their sworn obligations as Ineffable Masons.

OBITUARY.

At a special meeting of St. Andrew's Lodge, held in Boston, on Tuesday evening, Jan. 8, 1867, the Worshipful Master, with appropriate remarks, announced the sudden death of Br. Isaac Cary, when the following resolutions were unanimously adopted: —

Whereas, By the decree of the Supreme Architect of the universe our Br. Isaac Cary has been removed from this life to the life to come, through the means of a sudden stroke of appalling disease, at his home, with a daughter in Brattleboro, Vt., on Thursday last, and whereas, we, the members of St. Andrew's Lodge of Masons, are here assembled together this day, in respect to his memory, and to attend his obsequies, therefore —

Resolved, That the brethren of St. Andrew's Lodge, while religiously bowing to the supreme behests of our Father in heaven, do mourn the loss to us, to his family, and to society, of our Br. Cary; and further, we do, as a Lodge assembled, tender to the bereaved family, the relatives and friends of the deceased, our tender sympathies, with greetings of respect and condolence, together with the further mark of the regardful feelings of this Lodge in the extension of these resolves upon its records.

A portion of the burial service for the dead was read, and prayer offered by the chaplain, when the Lodge proceeded to the funeral from Hawes Place Church.

DEDICATION OF LODGES — THE SAINT JOHNS.

BY BR. SOMERVILLE, OF VICTORIA, VANCOUVER'S ISLAND.

The Lodge is dedicated to virtue in the name of the Great Jehovah, and consecrated, separated, and set apart for the purpose of preserving the memory of these illustrious names.

It is dedicated to virtue. True Masonry is the dutiful daughter of heaven. The Lodge is the sacred shrine of Almighty Jehovah. By His law every Mason must be a good and true man, — true to himself, his fellows, and to the Being before whom he has bent in adoring reverence. The "stupid atheist, or irreligious libertine," may make himself a false man, but never a good Mason. The Mason is pledged to pious virtue. Nor let it be forgotten that virtue originally meant valor. Among the old Romans, the most valorous man was esteemed the most virtuous; now, while strength should not be all, it must still form an important element of goodness. The good man must ever be a strong man. Mere sentimentalism is silly; like the vapor, it appeareth for a little while, and then vanisheth away. In every "good and true man" there must be a healthy firmness. The feeling of desire must be yoked with the principle of right, and will must drive them both.

> Rugged strength and radiant beauty, —
> These were once in Nature's plan;
> Humble toil, and Heavenward duty, —
> These will form the perfect man.

To virtue, strong and beautiful, is this hall dedicated. Never, then, let careless feet defile its pavement, nor unclean hands touch its vessels; never let angry disputations be heard within its walls. Conscience, as a faithful tyler, must guard off the furies of discord; temper must be ever tempered, and feeling chastened. It is that we may become better men that we meet here, and all our labors, — the charges, the rituals, the ceremonies, nay, every jewel and ornament, every article of furniture, every emblem and hieroglyphic, tend to this point.

But more: the Lodge is consecrated to the memory of St. John the Baptist, and St. John the Evangelist; and it is proper we should shortly recall to our minds their lives and labors. Right, too, that their names should have been linked together; not that they were like each other, but just because they were widely different in their temperaments and teachings. They were the exponents of the two extremes in human character: the Baptist being the representative of fiery boldness; the Evangelist of shrinking love. The one was a sturdy Doric column; the other a graceful Corinthian pillar. The one was the complement of the other; united together, they combine strength and beauty.

The Baptist was a truly heroic character. The last of all the prophets, he was the greatest of all. Of his life we get only a few glimpses; but these show us what sort of man he was. The first picture is that of an ardent youth among the solitudes of Israel's deserts. Saddened by the hollowness of life in Israel, and perplexed with the controversies of Jerusalem, — the wrangling of Sadducee with Pharisee, of formalist with mystic, of the disciples of one infallible rabbi with the disciples of another infallible rabbi, — he fled for refuge to the wilderness, to see if God could be found by the earnest soul that sought him alone. For thirty years he lived in the desert; then came the time when the qualities nursed in solitude burst forth upon the world. The people felt that a king of men stood before them. The desert swarmed with crowds, — warriors, profligates, publicans, the heart-broken, the worldly, the disappointed, — all came. Even the king's attention is gained. He is taken away from the simple life of the desert, and placed among the artificialities of the royal city. And now comes the question, "Does the stern prophet degenerate into the sweet-tongued courtier?" Is the rough ashler of the forest broken into pieces in the polishing? Verily, no. He stands in Herod's court, the prophet of the desert still, preaching boldly the truth. When Herod would ally himself with his guilty mistress, he at once said, "It is not lawful for thee to have her." Now he is struck down like an eagle in its flight. The last picture is that of this earnest, strong man cast into a dungeon by the guards of the king. There he wears out his restless soul, until sacrificed to a courtesan's whim.

May his name ever remind us of courage in the hour of trial, and *inspire us with fortitude to reprove sternly all departures from masonic rule.*

None have ever had more of the essential spirit of Masonry than St. John the Evangelist. He was the principle of love personified. Love was the secret of his religion, the burden of his teaching, the substance of his life, and the promise of his heaven. Whether we behold him leaning on his Master's breast, or wandering as a teacher among the nations of the East, he was the living illustration of his constant theme. His, too, was a love not easily quenched. He was persecuted, imprisoned, banished, tortured; but his love survived his trials. His life was love. Hear him, when old and feeble, writing to his disciples, "He that loveth his brother abideth in the light; he that hateth his brother walketh in darkness." Such was the man.

MASONIC CELEBRATION IN IOWA.

The anniversary of St. John the Evangelist was celebrated at Dubuque, Iowa, on the 27th of December. It is said to have been the largest and most imposing masonic celebration ever held in the State. Brethren were in attendance from all parts of the jurisdiction, and many from abroad. The Dubuque Times thus describes the procession: —

"The procession was a pageant. The sidewalks were crowded with lookers on; and ever and anon Masons' wives and daughters and other dear ones waved their handkerchiefs from window and from walk. The glittering uniforms of the Templars, with their beautiful swords and banners, — the handsome regalia and jewels of Lodge officers, and the neat aprons and black suits of lay members, — the dignity of the gray-headed patriarchs who bore the Bibles of their respective Lodges, — the insigna of the Order borne now and then upon the lofty banners, — the length of the procession, numbering over seven hundred Masons, in two ranks, and extending more than the length of three blocks, — all combined to make the procession grand and imposing, and the attraction of ten thousand eyes.

"Take it all in all, this celebration has never had its equal in the masonic history of the West, save in one or two instances in Chicago."

The oration was delivered by P.G. Master E. A. Guilbert, M.D., and is spoken of as a brilliant performance.

"One feature of this truly grand festival," says the journal above named, "was peculiar to itself; and that was its hospitality, which has never been excelled, if equalled, on any occasion, in the entire West.

"Five hundred Masons from abroad were received as guests and entertained by their Dubuque brethren, with not a cent of expense to themselves. Many of the strangers had their wives or daughters with them, and these were gladly welcomed by the wives and daughters of Dubuque Masons. Entertainment was free, carriages were free, every thing was free to the Mason from abroad."

ADAMS LODGE, WELLFLEET.

Having worked the required year under Dispensation, this active and promising Lodge was constituted, and its officers were publicly installed by the M.W. Grand Lodge on the evening of Jan. 3, last. The ceremonies of installation took place in one of the churches of the village, and in the presence of one of the largest and most attentive audiences we have recently met. At the conclusion of the ceremonies, the Rev. Br. Dadmun, one of the Grand Chaplains, gave an appropriate and excellent address, which was well received. The Grand Lodge then retired, and were soon after escorted to the banqueting hall, where were assembled about two hundred ladies and gentlemen. The tables were bountifully and tastefully spread with the luxuries of the season; and at the proper time speeches were made by the Master of the Lodge, the Grand Master, Brothers Moore, Dadmun, Tarbell, and several others whose names have escaped us. The occasion was one of more than usual gratification, and the officers of the Grand Lodge, especially, are under obligations to the brethren of the new Lodge for the many kind attentions they received, and for their successful endeavors to render their visit to the Cape replete with pleasant recollections. The officers for the year are as follows: Naphtila Rich, Jr., W.M.; George T. Wyer, S.W.; Warren Newcomb, J.W.; John G. Higgins, Treasurer; Charles G. Rodman, Secretary; Ebenezer T. Atwood, S.D.; Solomon B. Rich, J.D.; John W. Davis, Chaplain; Jonas Garrett, S.S.; Isaac F. Gorham, J.S.; Joshua F. Toby, Marshal; Alonzo W. Earl, Tyler.

PRESENTATION.

On the evening of the 8th of January, St. John's Lodge, of St. John, N.B., presented to W. F. Bunting, its Past Master and Secretary, a splendid recognition of valuable services and fitting token of esteem, in presence of a large assembly of the brotherhood. The articles presented were a magnificent gold watch and a massive gold chain, and the time selected for the interesting ceremony the close of the regular business of the Lodge. An address was delivered, expressive of the high regard in which Br. Bunting is held by his Lodge, and of the great value which it places upon unwearied services, extending over a period of fifteen years. Br. Bunting made a neat reply expressive of his appreciation of the sentiments of the address, and of the valuable present which accompanied it. The watch bore the following inscription: "Presented to Past Master William F. Bunting, by St. John's Lodge, No. 436, F. & A. M., St. John, N.B., Dec. 25, 1866."

LODGES IN MASSACHUSETTS.

The following tables show the number and location of the Lodges in this State, and their division into Districts, according to the new arrangement of them. We publish them for the information of the Lodges: —

District No. I. (Boston.)

R.W. JAMES A. FOX, OF BOSTON.

St. John's, Boston (1733).
St. Andrew's, Boston (1756).
Massachusetts, Boston (1770).
Columbian, Boston (1796).
Mount Lebanon, Boston (1801).
Mount Tabor, East Boston (1846).
Baalbec, East Boston (1853).
Germania, Boston (1855).
Winslow Lewis, Boston (1856).
Revere, Boston (1856).
Joseph Warren, Boston (1857).
Hammatt, East Boston (1860).
Aberdour, Boston (1861).
Eleusis, Boston (1865).

District No. II. (Charlestown.)

R.W. S. O. DEARBORN, OF MELROSE.

King Solomon, Charlestown (1783).
Mount Carmel, Lynn (1805).
Star of Bethlehem, Chelsea (1843).
Mount Hermon, Medford (1854).
Wyoming, Melrose (1857).
Mount Vernon, Malden (1858).
Henry Price, Charlestown (1859).
Golden Fleece, Lynn (1865).
William Sutton, Saugus (U.D.).
Robert Lash, Chelsea (U.D.).

District No. III. (Roxbury.)

R.W CEPHAS BRIGHAM, OF AUBURNDALE.

Middlesex, Framingham (1795).
Washington, Roxbury (1797).
Union, Dorchester (1796).
Meridian, Natick (1797).
Bethesda, Brighton (1819).
St. Paul's, South Boston (1847).
Gate of the Temple, South Boston (1856).
Dalhousie, Newtonville (1861).
Lafayette, Roxbury (1866).
Adelphi, South Boston (1866).
Eliot, West Roxbury (U.D.).

District No. IV. (Cambridge.)

R.W. HENRY ENDICOTT, OF CAMBRIDGEPORT.

Corinthian, Concord (1797).
Hiram, West Cambridge (1797).
Amicable, Cambridgeport (1805).
Monitor, Waltham (1820).
Putnam, East Cambridge (1854).
Pequossette, Watertown (1857).
John Abbot, Somerville (1858).
Mt. Olivet, Old Cambridge (1864).
Belmont, Belmont (1865).

District No. V. (Salem.)

R.W. GEORGE A. PEIRSON, OF SALEM.

Philanthropic, Marblehead (1760).
Tyrian, Gloucester (1770).
Essex, Salem (1779).
Jordan, South Danvers (1808).
Liberty, Beverly (1824).
Ashler, Rockport (1852).
Amity, Danvers (1863).
Starr King, Salem (1865).
John T. Heard, Ipswich (1865).
Acacia, Gloucester (1866).

District No. VI. (Newburyport.)

R.W. LEMUEL A. BISHOP, OF LAWRENCE.

St. John's, Newburyport (1766).
Merrimac, Haverhill (1802).
St. Mark's, Newburyport (1803).
Warren, Amesbury (1822).
St. Matthew's, Andover (1822).
Grecian, Lawrence (1825).
John Hancock, Methuen (1860).
Tuscan, Lawrence (1863).
Saggahew, Haverhill (1865).

District No. VII. (Lowell.)

R.W. CHARLES KIMBALL, OF LOWELL.

St. Paul's, Groton (1797).
Aurora, Fitchburg (1801).
Pentucket, Lowell (1807).
Ancient York, Lowell (1853).
Mount Horeb, Woburn (1855).
Caleb Butler, Groton Junc. (1859).
Wm. Parkman, Winchester (1865).
Chas. W. Moore, Fitchburg (1866).
Kilwinning, Lowell (U.D.).

District No. VIII. (Greenfield.)

R.W. ITHAMA F. CONKEY, OF AMHERST.

Republican, Greenfield (1795).
Harmony, Northfield (1796).
Pacific, Amherst (1801).
Mountain, Shelburne Falls (1806).
Bethel, Enfield (1825).
Orange, Orange (1860).
Hope, Gardner (1865).
Star, Athol (1865).
Artisan, Winchenden (1866).

District No. IX. (Pittsfield.)

R.W. HENRY CHICKERING, OF PITTSFIELD.

Evening Star, Lee (1795).
Cincinnatus, G. Barrington (1795).
Lafayette, North Adams (1796).
Wisdom, West Stockbridge (1803).
Mystic, Pittsfield (1810).
Mount Moriah, Westfield (1856).
Berkshire, South Adams (1858).
Huntington, Huntington (U.D.).

District No. X. (Springfield.)

R.W. DAVID W. CRAFTS, OF NORTHAMPTON.

Thomas, Palmer (1796).
Jerusalem, Northampton (1797).
Hampden, Springfield (1817).
Chicopee, Chicopee (1848).
Mount Tom, Holyoke (1850).
Quaboag, Warren (1859).
Day Spring, Monson (1863).
Hayden, Brookfield (1863).
Roswell Lee, Springfield (1864).
Eden, Ware (1865).

District No. XI. (Worcester.)

R.W. A. A. BURDITT, OF CLINTON.

Morning Star, Worcester (1793).
Mount Zion, Barre (1800).
Trinity, Clinton (1858).
Montacute, Worcester (1859).
United Brethren, Marlboro' (1860).
Quinebaug, Southbridge (1860).
Wilder, Leominster (1860).
Doric, Feltonville (1864).
North Star, Ashland (1865).
Athelstane, Worcester (1866).

District No. XII. (Milford.)

R.W. HENRY C. SKINNER, OF MILFORD.

Montgomery, Milford (1797).
Olive Branch, Sutton (1797).
Solomon's Temple, Uxbridge (1818).
Franklin, Grafton (1852).
Blackstone River, Blackstone (1856).
Webster, Webster (1859).
Oxford, Oxford (1860).
John Warren, Hopkinton (1861).
Mount Hollis, Holliston (1865).
Siloam, Westboro' (U.D.).

District No. XIII. (Taunton.)

R.W. JONATHAN R. GAY, OF STOUGHTON.

Bristol, Attleboro' (1797).
King David, Taunton (1798).
Rising Star, Stoughton (1799).
St. Alban's, Foxboro' (1818).
Orient, South Dedham (1862).
Blue Hill, Canton (1864).
St. James, Mansfield (1865).
Alfred Baylies, Taunton (1866).
Hyde Park, Dorchester (1866).

District No. XIV. (New Bedford.)

R.W. GEGRGE H. TABER, OF FAIRHAVEN.

Marine, Falmouth (1798).
Star in the East, New Bedford (1823).
Mount Hope, Fall River (1824).
Eureka, New Bedford (1858).
Martha's Vineyard, Tisbury (1860).
Pythagorian, Marion (1863).
Pioneer, Somerset (1864).
Mayflower, Middleboro' (1865).
King Philip, Fall River (1866).
Oriental, Edgartown (U.D.).

District No. XV. (Barnstable.)

R.W. REV. R. S. POPE, OF HYANNIS.

Union, Nantucket (1771).
King Hiram, Provincetown (1796).
Fraternal, Hyannis (1801).
Social Harmony, Wareham (1823).
Mt. Horeb, West Harwich (1855).
De Witt Clinton, Sandwich (1856).
Pilgrim, South Harwich (1860).
James Otis, Barnstable (1866).
Adams, Wellfleet (1866).

District No. XVI. (Plymouth.)

R.W. Z. L. BICKNELL, OF WEYMOUTH.

Old Colony, Hingham (1792).
Fellowship, Bridgewater (1797).
Rural, Quincy (1801).
Corner Stone, Duxbury (1803).
Norfolk Union, Randolph (1819).
Orphan's Hope, Weymouth (1825).
Plymouth, Plymouth (1825).
Paul Revere, North Bridgewater (1857).
John Cutler, Abington (1860).
Konohassett, Cohassett (1866).

MASONIC CHIT-CHAT.

Gen. Curtis.—The funeral of the late Maj. Gen. Samuel R. Curtis, who died suddenly at Council Bluffs, Iowa, on the 26th of December last, took place at Dubuque on the 30th. The funeral was numerously attended, by the military, masonic, and other organizations of that city and neighboring towns. It was probably the most imposing display of the kind ever witnessed in the State. The solemn and impressive service of the Episcopal Church was performed by the Rev. H. W. Woods, Rector of St. John's, and the concluding ceremonies by the Masonic Order. Gen. Curtis was a native of Ohio, and was educated at West Point. He served in the Mexican War under Gen. Taylor, and was subsequently elected a member of Congress. In the late rebellion, he rendered important services to his country, and commanded at the battle of Pea Ridge, Arkansas, at which he achieved a brilliant victory, and was soon after promoted to the rank of Major General. "He has a proud record, whether before, during, or since the war of the rebellion; and in the future, he will stand, with the honest historian, as one of the most practical and deserving men of his day."

The Annual Convocation of the Grand Council of Select and Royal Masters of Massachusetts, was held in this city on the 12th of Dec. 1866. The following officers were chosen for the year ensuing: William P. Anderson, Boston, M.P.G.M.; William F. Knowles, Cambridgeport, R.P.G.M.; Albert E. Foth, Springfield, P.G.M. of the Work; Edward A. White, Boston, G.M.C.; John McClellan, Boston, G.M. of Exr.; Solon Thornton, Boston, Grand Recorder; Charles G. Jackman, Boston, Grand Captain of the Guard; Samuel W. Clifford, Boston, Grand Conductor; Rev. John P. Robinson, Boston, Grand Chaplain; Charles H. Hall, Boston, Grand Sentinel; Luther L. Tarbell, Boston, Grand Tyler; Charles E. Powers, Boston, Grand Lecturer; E. B. Moore, M.D., Boston, Com. Foreign Cor. A new Constitution was adopted for the government of the Grand Council and its Subordinates. A dispensation was granted for a new council to be located at Melrose, also one in Haverhill.

A PARTING WORD FROM A RETIRING MASTER TO HIS OLD EASTERN CHAIR.

BY D. C.

Farewell, my sonsie auld arm chair,
I've pressed your back four years or mair,
An' noo in leavin' ye, I swear,
    I'm a' but moved to tear-ment:
For habit's strong, an' custom's great,
Wi' men o' high or low estate,
And auld acquaintance maun create
    Some feelins o' endearment.

I've sat within ye many a time
When without reason or wi' rhyme,
The lads hae led sic'na time
    I wished I were in torment!
A motion first, amendment next,
An' then tae that anither fixed,
Until I got far mair perplexed
    Than if I had been dormant.

But yet, far oftener 'twas the case,
The boys behaved wi' unco grace,
And made me think your seat a place
    Celestial in enjoyment!
A cross thrawn word they sune forgot,
A wee mistake they noticed not,
An' yet the gavel on the spot
    Aye ca'ed them tae employment!

Sae yince again, farewell,—I'm glad,
In leavin' ye to ken the lad
Who tak's my place—noo don't be mad—
    Will fill it mair completely.
His fundamental lore is sound,
His heart wi' charity is crown'd,
And in his rulings, I'll be bound
    He'll always act discreetly!

N.Y. Courier.

Officers of Mount Lebanon Lodge: Ira D. Davenport, W.M.; John W. Dadmun, S.W.; William J. Ellis, J.W.; Cadis B. Boyce, Treasurer; Thomas Waterman, Secretary; George D. Moore, S.D.; Bela D. Ladd, J.D.; Thomas Waterman, Jr., S.S.; Charles Darrow, J.S.; N. M. Gaylord, Chaplain; William W. Elliott, Marshal; Aaron R. Coolidge, Sentinel; Luther L. Tarbell, Tyler; Stephen B. Ball, Chorister. Committee on Charity, J. L. Stephenson, J. F. Hervis, William Boyce, M. V. Lincoln, William Marble.

To our Brothers Lost at Sea. — Two out of the four of the crew of the yacht Fleetwing, lost during the race across the Atlantic, were brethren of the Mystic Tie, and members of Huguenot Lodge, No. 381, Staten Island, — David J. Wood and Charles M. Hazleton. The following lines are *in memoriam*: —

Strong blew the gale o'er the mariners' graves,
No time for a funeral rite to be read;
While every breath on the dark blue waves
Hissed loudly, to hallow the friendless dead.

And heavily heaved on the gloomy sea
The yacht that sheltered each homeless one, —
As though the funeral hour should be
When the waves were rough, and the storm not gone.

And there each lay, in his coarse, cold shroud, —
And strangers were round the coffinless;
Though no kinsman was seen among the crowd,
There were eyes to weep, and lips to bless.

No sound from the church's passing bell
Was echoed along the pathless deep,
The hearts that were far away to tell
Where the mariners lay, in their lasting sleep.

N.Y. Courier.

A Correspondent writes, "There is a fine prosperous Lodge at Pulaski, in Oswego County, N. Y.

Pulaski Lodge, No. 415: D. W. Grant, W.M.; S. D. Moore, S.W.; Benjamin Davidson, J.W.; Benjamin Snow (P.M.), Secretary; William Gray, Treasurer; H. H. Lyman, S.D.; William Williams, J.D. The Lodge is well officered, consists of near 200 members, and is at work in earnest. Pulaski is a beautiful village, and the members reside all about in the town of Richland. Lucius B. Cole, Esq., at Port Ontario, is agent for this magazine. A friend, who recently visited the village, speaks in high terms of the masonic character of the members.

"Masonic Review," is the title of a new masonic monthly publication, just started in Baltimore by Messrs. Richardson and Rose, and to be edited by Brothers McJilton, Ober, and McCran. It is in the quarto form, fairly printed, and the editorial talent engaged is sufficient to make it a useful publication. We wish it success.

The annual communication of Masters Lodge No. 5, Albany, was held at Masonic Hall on the evening of the 24th ult. The following are the officers for the current Masonic year. Edmund L. Judson, Worshipful Master; Eli C. Clark, Jr., Senior Warden; Benjamin V. Z. Wemple, Junior Warden; Charles D. Rathbone, Treasurer; Cornelius Glen, Secretary; Levi S. Gates, Senior Deacon; John D. P. Townsend, Junior Deacon; Josiah D. Crounse, Thomas D. Newcomb, Masters of Ceremonies; John P. Rogers, S.S.: Andrew G. White, J.S.; Eli Perry, Marshal; John B. Marsh, Organist; Samuel Goodman, Librarian; Amza Fuller, Tyler; William Seymour, Robert H. Waterman, Edmund L. Judson, Trustees.

Br. Pike's Decision. — Those of our readers who feel an interest in the Scottish Rite, will find the able, and in all respects but one (that touching the number of *active* members of the Northern Council at the time of the deposition of its late commander), conclusive official decision by the Commander of the Southern Council, on the legality of the New York Body assuming the position and powers of a Supreme Council. It is conclusive in this particular at least, and should terminate the controversy. We commend it to the attention of the reader.

De Molay Encampment. — The Annual Levee of De Molay Encampment was held in Masonic Hall, No. 10 Summer Street, Jan. 24. There were present about 120 couple. At 8 o'clock the ladies were received by the Sir Knights in full regalia, and all were welcomed in a short address by the Commander, Sir J. W. Dadmun. An elegant supper was provided by Sirs Tarbell and Copeland. The occasion was purely social, and one of the most brilliant ever witnessed in the Masonic Apartments.

A Council of Princes of Jerusalem, will be holden in Freemasons' Hall, Friday evening, 15th February, 1867, at 7 o'clock, P.M., for Work.

Officers of Hammatt Lodge, East Boston, 1867: J. Byron Nason, W.M.; James M. McLarty, S.W.; John H. Poole, J.W.; Hezekiah Mayo, Treasurer; George Butts, Secretary; John G. Hazlett, Marshal; Samuel L. Fowle, Chaplain; John R. Busby, S.D.; Thomas J. Marston, J.D.; William Hawkins, S.S.; John Sanderson, J.S.; Joseph D. Thomas, I.S.; Edwin Butts, Tyler.

Mrs. Grace W. Hamilton, who is travelling about the country soliciting aid of the Lodges, is reported to us as unworthy.

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VOTING, AND ITS FORMS.

Nevada City, Colorado, Jan. 13, 1867.

C. W. Moore, Esq., Gr. Sec. Grand Lodge A. F. and A. M., Massachusetts.

Dear Sir and Brother, — Knowing you to be an eminent masonic jurist, I hereby take this method and liberty of asking your opinion on the following question: —

In the election of officers, does a *blank* vote count? For instance, A has ten votes, B has five, C has four, and Blank has one, is there an election? Please answer, and you will confer a great favor.

Fraternally yours,
A. M. JONES,
W.M. Nevada Lodge, No. 4.

As the right of voting in the election of the officers and in the transaction of the ordinary business of the Lodge is perhaps of more importance to the members individually, and hardly less so to the interests and welfare of the institution generally, than the right of ballot on the admission of candidates, it becomes a matter of the highest consequence that the nature and extent of the privilege, and the laws which govern it, should be correctly understood by all parties interested.

There are five methods of voting most commonly practised in this country, to wit: the ballot or ball, the ticket, show of hands, *viva voce*, and the yeas and nays, the two latter differing only in form. The first three are used in masonic proceedings, and are alone sanctioned by ancient masonic custom. The last two are common to legislative and other political bodies, but are rarely, if ever, practised in our Lodges.

The word *ballot* (from the French *ballotte*, a little ball,) is a general expression for private voting, either by a ball or ticket, though in masonic proceedings a distinction is made, as in *balloting* for members, and *voting* for officers. In the former case, the ball is used, and in the latter, the ticket. Cicero calls the ballot, or ball, the *vindex tacita libertatis* (the silent defender of liberty); and this description of the office of the ballot is scarcely less appropriate and forcible in its application to Masonry than the great orator thought it to be to the liberties of Rome. The ancient Greek *dikasts* gave their verdict by a mark on a shell, or by the depositing of a ball or a stone, white or black, according to the decision arrived at; and it has been suggested, that from this practice comes the proverbial reference to "a white stone," as a token of good fortune, and the expression, "blackballing," — an expression nowhere more familiar than in our Lodges. The *ostracism* of the Athenians, also, took its name from the shell on which the name of the person to be condemned or acquitted was written. The vote was given in secret, and nearly resembled the later practice of the Romans, among whom a *tabella* or *tabula*, a ticket, was used to express the voting of the citizens or judges *in comitia* or courts of justice. In voting for a change of laws, or the abrogation of an old, and the substitution of a new law, two tickets were used, — one inscribed U. R., *uti rogas*, or assent; the other A., the initial of *antiquo*, for the old law. In cases of election, the names of the candidates were written on the tabella, the voter putting a punctum, or puncture, opposite to the name of the candidate of his choice, as is frequently practised in this country in political caucuses. Cicero speaks of how many puncta a man will have in such a tribe, as we speak of the number of votes a candidate will have in such a town or district. The tabella were cast into a *cista*, and the officers called *diribitores* are supposed to have been those who cast up the votes, a duty like that performed by our ward inspectors and selectmen of towns. The laws establishing and regulating this system of secret voting were called *Tabellariae Leges*. That which the modern ballot most nearly resembles was the *Gabiana Lex*, and dates from about one hundred and forty years before Christ. Secret voting was also a peculiarity of the Venetian senate, and has, in modern times, been tried in other parts of Europe, and more recently in some sections of this country.

Masonry may have derived the practice from one of the above sources, or they may all be only separate streams flowing from a common fountain of anterior time; but, however this may be, it is certain that whatever may have been the effect of the practice in the days of Cicero, it is, and has been, since the introduction of the present system of Masonry, a silent but efficient auxiliary in preserving the honor and reputation of our fraternity.

As we have already observed, the three forms of voting common to Masonry are the *ball*, *show of hands*, and the *ticket*. The use of the first is, as a general practice, limited to the admission of candidates for initiation and membership. It is given in secresy, and is designed to secure to the members of the Lodge entire independence and freedom in their vote; and, when properly used, it affords the highest, and, indeed, the only security to the Lodge. It is a privilege which every member enjoys. But, as every privilege has its relative and correspondent duty, so, in regard to this, a most solemn and weighty duty rests upon each member to vote, whenever occasion requires, with a full and conscientious sense of his obligations, and with a strong determination that the interests of the Order shall be served and promoted, not undermined or injured by his course of action. It is, therefore, a privilege not to be trifled with, but to be employed seriously and understandingly. The ballot-box locks the door of the Lodge against the world, and each member possesses a key, which he can turn to open or close it against all who may seek to enter. In using this key, he should be actuated only by a sense of the most rigid impartiality and justice.

The second method of voting is by "show of hands," and this is now commonly used in deciding the ordinary business questions before the Lodge. It has not always, however, been so restricted. At the organization of the Grand Lodge of England in 1717, "the brethren, by a *majority of hands*, elected Mr. Anthony Sayer Grand Master of Masons." It is now, however, impossible to determine where or at what time this practice originated. It was undoubtedly an ancient one at the date here given; for we find it recognized and insisted upon in the fifteenth article of the "Old Regulations," as collated and first published in 1723, in the following words: "All matters in the Grand Lodge are to be determined by a majority of votes; each member having *one* vote, and the Grand Master *two* votes; unless the Lodge leave any particular thing to the determination of the Grand Master for the sake of expedition. The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. *Nor should any other kind of division be ever admitted among Masons.*" It would seem, therefore, that the business questions before the Grand Lodge, as well as the election of its officers, were anciently decided by a "show of hands;" and the presumption is, that the practice of the Grand Lodge in this respect was the rule of the Lodges. We think the practice, at least in the election of Grand Master, is still continued in the Grand Lodge of England, as it is in the Grand Lodge of Scotland. Re-elections of Grand Masters in some of the Grand Lodges in this country are occasionally conducted in the same manner. Such cases are, however, exceptions to the general rule.

The third and last method is by written ballot or ticket, used in the election of officers. And this brings us more immediately to the inquiry of our correspondent, namely, Is a blank vote to be counted?

A vote, whether in masonic or civil matters, is the expression of the *will* or *preference* of the voter; which expression must be given in some intelligible form, either by words, figures, or signs, agreed upon and understood by all the parties interested in the subject of the vote. A *blank* piece of paper, thrown into the ballot-box, contains no such expression of the will, desire, or preference of the voter; and is, therefore, wanting in the element necessary to change its normal condition, and impart to it the force and expression which belong to a vote. It is neither positive nor negative in its character; it expresses nothing; it indicates nothing; it is nothing, except a *voiceless* piece of paper. It holds the relation to the other tickets or votes in the box that a member who declines or is excused by the body from voting holds to his associate members. Both, as respects the matter in hand, are *passive*, and presumed to be *absent*. It is especially provided by the Statute Laws of this Commonwealth, that "blank pieces of paper shall not be counted as ballots."

There is another point in this connection which it may be profitable to notice. By the general Parliamentary Law, a vote given for an *ineligible* candidate is void, and, therefore, rejected in the count. There are, however, exceptions to this rule; but it is undoubtedly correct, and has been frequently so decided by the Legislature of this Commonwealth. The policy of the law requires that such a construction should be put upon all proceedings at elections as to make them valid, rather than nugatory. "If votes cast by mistake, for persons not eligible, are to be counted, then the intention and will of the voter is defeated; if, on the other hand, such votes are wilfully put into the ballot-box, the person who thus votes indicates so clearly his disregard of the value of the elective franchise that it is only a deserved punishment for his delinquency to deprive his vote of all weight and influence at such election." And this, we think, may be accepted as the best Parliamentary practice, and as in best accordance with common sense. A member is not bound by any nomination made for him by other parties; he may select a candidate to suit himself; but the person so selected must be eligible to the office for which he is thus put in nomination, and his name must be borne upon the ticket, or the committee will be required to reject it in the count, as wanting in the requisite element of a vote. The office for which the person is offered as a candidate should also be stated on the ballot; and this is done in all civil elections; but in masonic practice, where but one officer is to be voted for at the same time, it is frequently omitted. It is, however, neither a safe nor correct practice; the name and office should both be borne upon the ballot. Where, as is frequently the case, more than one officer is voted for at the same time, and for which separate boxes are provided, a vote is accidentally put in the wrong box (if distinctly marked with the name and office as here indicated), it should, in our judgment, be counted for the candidate whose name it bears, because the intention of the voter is manifest, and the depositing of the ballot in the wrong box an evident mistake.

Our answer to the particular inquiry of our correspondent is, that the *blank* vote should have been rejected, and that A was elected Master of the Lodge, he having received a majority of the whole number of votes cast.

WHAT MASONRY IS.

BY BROTHER F. M. PIXLEY.

[From an eloquent address recently delivered before Golden Gate Lodge, at San Francisco, California.]

Whether Masonry is as ancient and honorable as its most enthusiastic votaries would make it, or whether it may justly claim to have attained so great a measure of usefulness as its eulogists insist, it is certainly not for me to decide. He who would attempt to pass an honest judgment upon it must do it after long and patient examination, careful study, and deliberate investigation of the facts of history.

Of this we are assured, in tracing it upward to its source and back to the fountain from whence it sprang, we lose ourselves among the traditions of the ancient time; back almost beyond the era of letters, back into the twilight of civilization, we find ourselves groping. Where romance leaves off and its true story begins may be hard to determine. What good it has brought down from the olden time, what light it has kept burning upon its altars, it may puzzle us to say. Who of the illustrious names of the Pagan and the Christian world, — who of the distinguished philosophers and statesmen were among its founders or its fellow craft, we may never certainly know; but this I think even a novice like myself may presume to assert —

It is venerable in years, for it has outlived most of the institutions of the world.

It has accomplished great good, for it has at least contributed to advance that comprehensive religion which acknowledges the existence of one true God.

It has taught the absolute equality of man. It has brought together under the same symbols, around the same altar, within the effulgence of the lights of Masonry men of all races and colors. It has dispensed charity to all, modified the bitterness of creeds, and contributed to a comprehensive philanthropy.

It is an anomaly in the history of the earth; it has flourished without territorial possessions. It has held and exercised power without legal sanction; it has maintained faith without dogmas; it has handed down its history in oral traditions without letters; it has maintained itself without force, and defied its enemies without cunning; it has ruled nations without the insignia of authority, while in wielding its own power, exerting its own influence, governing and controlling in its own way, it has rarely come in conflict with civil law. It has endured persecution, and has not persecuted in its turn. It has preserved its morality and virtue when luxury and vice have flourished around it. "In every nation of Europe," says De Witt Clinton, "it has passed the ordeal of persecution; the inquisition has stained it with blood. Hierarchies have prescribed and interdicted it. Despotism has pursued it to destruction; and everywhere, except in this land of liberty, it has felt the arm of unjust and tyrannical power, and even here in this enlightened age fanaticism has dared to fulminate its anathemas." But it has lived to triumph over its enemies, and to-day has an almost universal recognition throughout the world. Rulers have found that it teaches fealty to the government. The teachers of all true religion have found it a handmaid, because it teaches the recognition of God. Science has found it a votary; and now basking in the sunlight of final success, now in its complete triumph, now that it has brought civilization up to its own standard, comes the day of its great trial. We are living now in a bright and glorious age, and the question which Masonry must meet and answer is this: Is Masonry a progressive science? It has aided to lead the world up from darkness to its present civilization; can it keep pace with the onward march? It has proved the world's great Iconoclast, it has broken and destroyed the images of an idolatrous worship; can it now keep its altars burning pure incense to the living God? It has aided to break down and destroy superstitions, to trample upon prejudices, and bring man up to the elevation and enjoyment of his natural rights, — will it keep right on to the fulfilment of all its promises?

TRANSLATION

[From the "Bulletin Du Grand Orient Du France," October, 1866.]

In the month of June last, Brother X, of the Lodge "*Les Fils d' Hiram*," *Orient d'Agen*, was the subject of a triple complaint made by Brother Z, who believed him guilty —

1. Of having deceived the Lodge in his application for "*regularization;*"
2. Of impertinence;
3. Of defamation.

But Brother X was acquitted by the Lodge, fourteen brethren voting, by the following votes: —

1st *question*. Eight black balls and six white.
2*d* ,, Seven ,, ,, seven white.
3*d* ,, Six ,, ,, eight ,,

The majority of two-thirds, necessary for conviction, not having been obtained, after judgment of acquittal was pronounced, three brethren who had been witnesses at the trial protested, because by a decision of the Lodge they had been deprived of the right of voting, the Lodge considering them as complainants. Their eager evidence was given with so much passion, and magnified the charges against Brother X so greatly, that they appeared more like accusers than witnesses.

The protest of these three brethren also attacks the organization of the "Committee of Instruction," upon which the Brother Second Expert Archivist, Keeper of the Seals, acted, and whose appointment excluded the Brothers Hospitaller and Master of Ceremonies. Under this state of things, the brothers protesting, — and the Lodge itself, — refer the subject to the Grand Orient for determination; and the judgment relating to Brother X is suspended until after your answers shall have been given to the different questions involved.

Now, we have many times had occasion to point out the difference between judgments of condemnation and judgments of acquittal. In the first-named judgments, we cannot attach too much importance to the formality of procedure, because it is a protection to a liberal defence of the accused, and to this end should be rigorously observed, under pain of having the decision declared null and void. For the second, on the contrary, when a vote acquitting the accused is passed, it will be necessary that the proceeding be tainted with some grave irregularity, so as to annul the judgment of acquittal, and render a new trial necessary.

Let us see what took place at the trial. At first, Brother X, being an officer of the Lodge "*Les Fils d'Hiram*," the "committee of instruction" should — according to the terms of Article 277 of the General Statutes — be composed of seven first dignitaries, and they should be taken in the order indicated by Article 145. Now this committee was, in fact, composed of seven dignitaries; but, instead of the Brother Hospitaller, who, according to Article 145, should have officiated, they put upon it, in preference, a brother who was at the time Second Expert Archivist, Keeper of the Seals, — that accumulation of functions having, in the eyes of the Lodge, entitled him to the hierarchical superiority.

Here was an inconsiderate departure from the rule laid down by Article 145; and we believe that by it the Lodge has committed involuntarily an error. The uniting of many official powers in one person does not give to him who exercises them simultaneously a higher rank than that which belongs to the highest of those offices, and does not change the hierarchy. But this error does not seem to us of such consequence, as to induce us to declare the judgment of acquittal a nullity, as it would if it had been done purposely, and for the express object of procuring a favorable vote to the brother acquitted, instead of an unfavorable vote, and which would compel us to presume, on the part of the official dignitary nominated hierarchically, that which, in our view, did not exist.

The gravest fact evidently consists in the decision of the Lodge, which has deprived the three protesting brothers of the right to vote, that they, by the manner in which they testified, ceased to be witnesses, and became accusers.

According to Article 288 of the General Statutes, the members who have signed the complaint cannot take part in the judgment of the Lodge; and no other statutory regulation prevents brethren who are not signers from voting. The witnesses themselves are called to vote as judges; and it would be difficult for it to be otherwise, since most of the facts giving rise to masonic complaints are generally testified to by the very members of the Lodge which is called upon to judge them.

Without doubt, it is to be regretted that the brethren called as witnessesses forgot that they would presently become judges, and manifested an unfavorable opinion of the accused by language of passion rather than of reason. In this case, it was the duty of the "President" (Master) to recall these brethren to a sense of their proper dignity, such as would have induced them to testify slower, and conscientiously; but the exception being admitted in Masonry only as regards complainants (plaintiffs), we believe that the Lodge exceeded its powers, in depriving of the right to vote those even who gave themselves up to a passionate disposition, and that the judgment rendered without their concurrence should be annulled, if their votes would change the result.

Now, it is to be observed, that, even supposing an unfavorable vote on the part of the three brethren who protested, the number of voters would then be seventeen instead of fourteen; and the two-thirds majority required by Article 218 for condemnation would not have been obtained.

Consequently, and for these different reasons, your committee conclude to support the acquittal pronounced in favor of X.

Put to vote and adopted, without debate.

INCORPORATION OF LODGES.

We regret to learn, as we do from various sections of the country, that there is a growing disposition among the Lodges to place themselves in the hands, and, to a greater extent than many of them at least are fully aware of, under the supervision and control of the Legislatures of their respective States. In doing so, they reject the lessons of past experience for an apparent — and it is only an apparent — present convenience. The few remaining members of the institution, who were active in its management, and fought the battles of antimasonry between the years 1826 and 1836, will well remember the embarrassments and difficulties arising from this source with which they had to contend. It was from this connection that the enemies of Masonry in Pennsylvania were enabled to arraign some of the ablest and most distinguished men of that State before its Legislature as criminals, and it was only by an adroit movement that our own Grand Lodge escaped the same humiliating outrage. It may sometimes be expedient, if not positively necessary, as a measure of safety, for Grand Lodges to avail themselves of the powers of corporations in the management of a large property; but no such necessity exists in the case of subordinate Lodges. Their property, which is usually comparatively small, can be as safely and conveniently managed under the general laws of trusteeships. In such cases, whatever authority the courts might have over the trustees, they would have no right to interfere with the internal affairs of the Lodge. But this whole subject, with all its legal bearings, is so clearly and ably set forth by the Grand Master, W. S. Whitehead, in his late annual address before the Grand Lodge of New Jersey, that we gladly avail ourselves of the earliest opportunity to transfer it to our pages for the information of our Lodges: —

"When a Lodge is incorporated by an act of the Legislature, it becomes a subject of the laws of the State, just as is an individual citizen, with certain exceptions. It not only acquires the right to hold and convey real estate and invest personal property in the Lodge name, but it also renders itself liable to be sued in its corporate capacity, and submits itself and concerns to the supervision and control of the courts of law. By the rules of government of our institution, a brother who feels aggrieved by the action of his Lodge has the right of appeal to the Grand Lodge. If, however, he should be fractious, and indisposed to submit himself to the adjudication of the Grand Lodge, he has the power, if the Lodge be incorporated, to appeal directly to the judicial tribunals. If he has been expelled by his Lodge for a masonic offence justifying such punishment, courts of law have the power, denied by some of the ablest and wisest of masonic writers even to the Grand Lodge itself, to restore the offending brother into full and complete membership in the Lodge from which he has been expelled.

"Let me illustrate this subject by a reference to one or two pertinent adjudications.

"Slander is a masonic crime. None but a Master Mason can realize and appreciate the enormity of the offence of slander of a Mason by his brother Mason. For such violations of masonic duty and solemn obligations, Subordinate Lodges claim the right of expelling the unworthy brother, and the Grand Lodge, where the charge was sustained, would not hesitate to confirm the action of its subordinate.

"In the second of Binney's Pennsylvania Reports is found the report of a case, entitled 'The Commonwealth *vs.* The President and Members of the St. Patrick's Benevolent Society.' By the act of incorporation of this society, it was authorized to make rules and by-laws; and, in pursuance of such authority, it enacted a by-law to the effect that vilifying any of its members was a crime against the society, and that the penalty for such crime should be removal from office, fine, or expulsion. William Duane, a member of the society, presented charges against John Binns, also a member, charging him with falsely and scandalously vilifying said Duane. Upon these charges Binns was regularly tried, and was finally expelled. He thereupon appealed to the Supreme Court to be restored to his standing in the society. The court, after argument, by a unanimous decision restored him to his former position as a member in good standing. The judge who pronounced the opinion of the court speaks as follows: —

"'There is a tacit condition annexed to the franchise of a member, which, if he breaks, he may be disfranchised. The cases in which this inherent power may be exercised are of three kinds.

"'1. Where an offence is committed which has no immediate relation to a member's corporate duty, but is of so infamous a nature as renders him unfit for the society of honest men. Such are the offences of perjury, forgery, &c. But, before an expulsion is made for a cause of this kind, it is necessary that there should be a *previous conviction by a jury*, according to the law of the land.

"'2. When the offence is against his duty as a corporator.

"'3. The third is an offence of a mixed nature against the member's duty as a corporator, and also *indictable by the laws of the land*.'

"In the case of 'The Commonwealth *vs.* The Pennsylvania Beneficial Institution,' reported in 2 Sergeant & Rawle, page 140, a similar control was exercised by the court over the membership of a society. By the articles of incorporation of that society, each member was to pay fifty cents as a monthly contribution; and should any member neglect to pay his contribution for three months, he was to be expelled. One of the members being in arrears for three months, his name was stricken from the roll. He thereupon appealed to the Supreme Court, which decided that the society was not authorized to strike his name from the roll, but that according to their articles of incorporation, they must expel him. The society having failed to do this, the court restored him to his membership.

"Again. In cases of incorporated societies, courts of law have the power to inquire and adjudicate upon the right of a member to an office, the functions of which he may be exercising. Thus, a defeated candidate for the office of W. M. in a Subordinate Lodge, instead of appealing to the Grand Lodge, may appeal to the courts of law. If the court should be satisfied that he has been irregularly elected, it has the power to eject him from his office, and place his opponent in the East of the Lodge.

"It is to be borne in mind that a judge, when considering questions which may arise in connection with an incorporated Lodge, regards the case from a different standpoint than that from which a Mason views it. The judge knows nothing about the binding force of secret obligations. He does not allow his judgment to be influenced by the fact that the society of Freemasons was instituted for the purpose of fostering virtue, morality, and brotherly love. He neither knows or cares any thing about the immutable character of Ancient Landmarks. He sees before him a citizen who has acquired certain rights in an incorporated company, which rights the law is bound to protect. And, for the purpose of ascertaining and protecting these rights, he brings to bear upon the case the same rules of law which he would apply in the case of a stockholder in a bank or an insurance company. It is plain that the application of such rules is subversive of the structure of masonic government. It sweeps away the appellate jurisdiction of the Grand Lodge and the Grand Master, and subordinates the masonic to the civil authorities upon questions strictly masonic."

UNION OF SUPREME COUNCILS.

It is very fortunate for the success and harmony of the Lodges, Chapters, and Encampments of the United States, that they each had their forms of government fixed and established. In the system which was adopted, the States were considered as separate nationalities. The Lodges were first established in the Colonies, which, before the Revolution, were separate and independent, as are at this day the Colonies of Great Britain. Provincial Grand Lodges were located here either by the Grand Lodge of England or of Scotland, and, in some instances, by both in the same Colony. After the Revolution the Colonies became States, and these united together, for certain purposes, under a limited and constitutional government, but each retaining some elements of independent nationalities. The Provincial Grand Lodges declared their independence, and formed themselves into absolute Grand Lodges in the respective States. As thus formed originally, they still exist at the present day, — strong and powerful enough in their several jurisdictions to frown down any attempt at interference.

The Grand Chapters and Grand Encampments, not formed until after the Federal Union in any of the States, adopted as their system of government substantially that of the State and United States. Each State had its own Grand Body, whenever a sufficient number of subordinates were formed to warrant it, with supreme authority in all matters of internal organization and government. Over all these State Grand Bodies was the General Grand Body, having exclusive authority over those States and Territories in which Grand Bodies did not exist, and exercising, by a representative system, certain powers over the State Grand Bodies. The system thus inaugurated has worked admirably, and with the most harmonious results. No successful attempt has ever been made to usurp the powers and authority of these Grand or General Grand Bodies. Strength sufficient to deter even those who had the inclination, has prevented any interference.

Thus it can be affirmed, that the government of our Lodges, Chapters, and Encampments is upon such a firm and stable foundation, that little danger need be feared from any encroachments upon their respective jurisdictions.

Fortunate is it for Masonry in America, that thus early in our history the jurisdictions of these several masonic sovereignties were fixed and determined.

Thus much of what is called, in this country, the York Rite in Masonry.

There is another branch of the institution known by the distinctive name of the Scottish Rite, which, in its present form of government, was introduced into the United States about the year 1802. Under the peculiarities of this Rite, the United States is divided into two separate sovereignties, — one embracing certain Southern States, the other certain Northern States. The government of this Rite has never been adapted to our American system of government. Each jurisdiction claims for its executive head a Supreme Council, originally limited to nine brethren, but within a few years increased to thirty-three. This Council is composed of members who elect their successors, and the subordinate bodies have no voice in their selection. Its powers are monarchical. It claims to govern the Rite by secret Constitutions, and is not responsible in any sense to its subordinates, or to the brethren composing them. It is absolute in doctrine, supreme, and sovereign. Attached to this Council is an Advisory Council, composed of representatives from the subordinates. But this last-named Council has no power over the decisions, decrees, and edicts of the Supreme Council, and its advice may be accepted or rejected at pleasure. The Supreme Council is further made exclusive by conferring upon all admitted to it the highest degree of the Rite, so that it sits as a separate and distinct Masonic Body, with guarded entrances.

The two jurisdictions have usually administered their respective departments without coming into collision with each other; but it is a notorious fact, that within the two districts, from the early days of the introduction of the Rite into this country to the present time, discords, confusions, and antagonistic bodies have disturbed the peace and harmony which should exist in all masonic organizations. This indisputable fact exists, and it is the duty of Masons to examine into the cause, and see if it can be remedied.

The Rite itself had its origin in Continental Europe, and its form of government is consistent with the ideas of government which existed in Europe before the French Revolution in the last century.

The York Rite, in the broad sense in which we speak of it here, came from England and Scotland, and was modified in its governmental department by our American ideas. Masonry of that Rite existed here before our Revolution, and passed through that memorable struggle, and necessarily became tinged with the peculiarities of independent self-government, for which our people are distinguished. Many of the great leaders in that Revolution were Masons, and they left the impress of their ideas of government upon the institution which they cherished.

But the Scottish Rite had no such experience. Years after that struggle it came here in its present form, and for a long time existed in seclusion. It never became popularized until quite recently. It retained, and still retains all the principles of absolutism, which are so repugnant to our political ideas. The exercise of absolute authority by one man or one set of men instantly meets with opposition; and thus have arisen the controversies and confusions and different claims of power which have so disheartened all good Masons, and affected the prospects of this Rite.

Can the evil which exists be remedied? Many plans have suggested themselves, all of which have their objections. It is difficult, at this time, when the passions are strong, and each party is confident in the justness of the cause respectively espoused, to make any recommendation. But in view of all this, for the benefit of the institution in whose harmony and peace we are all interested, let this plan be considered.

Let the Supreme Councils of the Northern and Southern jurisdictions, by whatever name they may be known or called, meet in friendly deliberation. Let the two jurisdictions be absorbed, — merged into one jurisdiction of the United States of America, over which one, and one only, Supreme Council can preside. Let the different States have their Sovereign Grand Consistories, and perhaps their Grand Councils of Princes of Jerusalem, which Grand Bodies, in their separate States, shall have the exclusive power to grant charters and warrants of dispensation, and who shall, under such restrictions as may be considered necessary, have the power to govern the Rite, as the Supreme Council now does. Let the Supreme Council be composed of as many active members as there are States, — one from each State, — with as many emeritus and honorary members as the Council shall determine, and meet once in three years for deliberation, as the Grand Orient of the United States. To this triennial convocation let each State Grand Consistory send one representative (or more), who shall be created a 33°, and sit in the Council as a representative from his State; and who, when his duties as representative are ended, shall become an honorary, or other member of the Council. Let there be a rule established limiting the term of active membership. Let the officers of the Council be elected for three years.

In some such way as this, the Scottish Rite, in its government, would at once take its place beside the other Grand Bodies of the United States. Its power and consequence would be such as to intimidate any encroachments upon its jurisdiction. Each State, by its Grand Consistory and Grand Council, would regulate and control the Rite therein. And the Supreme Council, once in three years, could confer the honors of its high grade upon such representatives as the State Grand Bodies should recommend.

Thus would be retained the original system, stripped of its objectionable features of absolutism, and thus also should we make the Rite conform to our political peculiarities.

The grade of 33° would be limited, as was the original intention, and the members of the Rite in the several States would declare who should be advanced to its honors. Placed on such a strong foundation, the Grand Orient of the United States, with its subordinate bodies, would be abundantly able to withstand the storms of faction, and to resist the winds of opposition. Internal discords would be unknown; and the Rite, protected and supported, would be encouraged and successfully promoted. That some such plan can be adopted there is no doubt; and if it would early receive the encouragement of the leading Inspectors-General of all the States, could easily, before a new year dawns upon us, become an accomplished fact. Thus harmony throughout every department of the Masonic Institution would be promoted.

G.

FEB. 18, 1867.

ADDENDUM, BY THE EDITOR.

We give place to the foregoing communication, in compliance with the request of the writer, whose masonic position and intelligence entitle his opinions on any subject connected with the welfare of our Institution to the highest respect and consideration. We feel bound at the same time to say, that we are not aware that any movement contemplating a union of the two Supreme Councils is anywhere entertained by the officers or members of either body, nor have we any data which authorizes the belief that any such proposition would be favorably received by either. These Bodies were respectively organized under, and exist by the authority of the popularly termed "Secret Constitutions" of the Rite. These embody laws of universal application, and have usually been regarded as fixed and unalterable as the ancient Constitutions and Landmarks of the York Rite. This being so, it is manifest that while neither Council has the power to alter them in any of their fundamental and essential features, both owe submission and obedience to their provisions. One of these provisions is, that "In all those States and Provinces, as well of the mainland as of the islands of which North America is composed, *there shall be two Councils*, one at as great a distance as may be from the other." Under this provision the two Councils were formed. It would seem, therefore, that before any such "union" as that suggested by our correspondent could take place, it would become necessary to change the organic and universal law of the Rite. How is this to be done? Where lies the power to do it? If, as we have supposed, these Constitutions are of universal application, and therefore equally binding upon all Councils in all countries, it would seem that no such alteration can take place except with the consent and co-operation of *all* the parties in interest. This is at least the theory. But in Masonry, as in most other things in this progressive age, *theories* are of little account when they interfere with our convenience and wishes, perhaps it might, in the present case, be set aside, regardless of all the rest of the world, and a *new* practice introduced. In such an event there would appear to be little difficulty in the way of the union of the two bodies, provided always that the parties be agreed. But taking the Constitutions as they stand, the provision above cited is imperative, that there shall be *two* Councils, neither more nor less, in the United States, with the implied reservation, of course, that such an arrangement is practicable; for if it be not practicable there is no power in the Constitutions to make it so, and the requirement of the law is necessarily held in abeyance. But suppose the two Councils, the law remaining unchanged, are united, and the two jurisdictions become one, what is to prevent at any future time the requisite number of Inspectors-General, with the bodies under their supervision, "seceding" from the united body, and forming a separate Council in the division of the country in which they are located — pleading the requirements of the Constitutions for their justification? Would not such a plea be valid? and would not the foreign Councils be bound to recognize the new body so organized?

We note these points to show that the question, if anywhere seriously entertained, will be found not without its difficulties in the adjustment.

That there should be a better mutual understanding, and a more hearty co-operation between the two existing Councils than at present exist, will be conceded by every true Mason in the country. Such a "union" is clearly demanded by the interests and welfare of the Rite, as well as for their own peace and happiness. And we shall be pardoned the suggestion, that if such a connection as that contemplated by our correspondent be neither practicable nor desirable, a substitute for it may perhaps be found in a Convention, to meet triennially in connection with the General Grand Chapter and Encampment of the United States, and to consist of the principal officers of each Council, or their proxies, and one or more delegates from each Consistory in their respective jurisdictions. Such a body would easily and happily settle all existing differences, whether of territorial jurisdiction or otherwise, and inaugurate such measures, and submit such suggestions and recommendations for the approval of their constituents as in their united wisdom would best promote the harmony and interest of the whole Order. It would give character and dignity to the Rite, and afford it the best protection against future schisms, and the annoyances of reckless ambition.

MASONIC PRESENTATION.

At the regular meeting of Providence Royal Arch Chapter No. 1, on the 21st ult., the presentation of the jewel ordered by the Chapter on the retiring of M.E. Thomas A. Doyle from the office of High Priest, which, for four years, he had held with distinguished honor, was made. He retired last November, and at the time the Chapter passed resolutions of compliments, and ordered a Past High Priest's jewel. An appropriate time to present the same did not occur till the above evening. The presentation was made by H.P. Henry C. Field, whose remarks were very pertinent and expressive of esteem and good will on the part of himself and the brethren of the Chapter. The response was as happily conceived.

The jewel is a magnificent piece of workmanship, made by Ezra S. Dodge. It bears the usual masonic devices, upon an enamelled surface, a species of work which is very delicate. The present is, we think, the finest specimen we have ever seen. Accompanying the jewel are the resolutions of the Chapter, beautifully engrossed and framed.

The inscription, which was upon a triangular pendant, was as follows: "Providence Royal Arch Chapter, to M.E. Thomas A. Doyle, Nov. 8, 2396."

At the same time, there was also presented an elegant gold watch. It was one of the finest manufactured by the American Watch Company, Waltham, Mass., with massive and rich cases. On front of the case, was the monogram of Mr. Doyle, and on the back, a masonic device, both artistically engraved. On the inner case was the inscription: —

Presented to
M.E. Thomas A. Doyle,
By members of
Providence Royal Arch Chapter, No. 1,
February 21, 1867.

UNIVERSALITY.

[From the "Trowel," by Brother H. G. Reynolds.]

In what we are about to say, we express our own views only. Every Mason knows from experience and contact how thoroughly he was impressed with his original masonic teaching, and how frequently comes the remark "I was so taught." Of late, there seems to be a methodical effort to remove or change some portions of our ritual and work, so as to bring about a more thorough so-called universality, or in other words, to obliterate all reference to Christian worship, and eradicate all allusion to the Christian religion in all our work, services, and prayers.

To a superficial observer this may seem eminently just and necessary, but to one who studies the matter, and investigates the principles laid down in the "Old Charges," it will be found that this movement is intended to destroy equality and individual freedom among Freemasons, to inure to the advantage of some religious system, and destroy the force of individual rights, as protected and guarded by the Old Constitutions and Charges.

The first of the Old Charges is as follows: —

"A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art he will never be a stupid atheist nor an irreligious libertine. But, though in ancient times Masons were charged in every country to be of the religion of that country and nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the *centre of union*, and the means of conciliating true friendship among persons that must otherwise have remained at a perpetual distance."

In France, this article came very near being stricken out in the Grand Orient; this effort was made in aid of infidelity, — an infidelity that neither Christian, Hebrew, or Mohammedan would tolerate, — an infidelity unknown to Masonry outside of France and countries infected with French atheism. Any prayer, service, or ritual which would recognize any Deity or supreme Being would be distasteful to these infidels, who never should have been made Masons, and who have no sentiment but honor to bind them to an observance of their obligations. Their plea is *universality;* in other words, that Masonry shall recognize no God. When the French Orient gets to that point, French Masons will be no longer recognized among the believers in God, no matter what their differences may be.

We have no desire to bring Freemasonry to the Christian, Hebrew, Mohammedan, or any other system of religious worship. On the contrary, we are ready to meet any good man on the level who believes in God as the Creator and Governor of all things, and who holds himself accountable to Him.

But the charge above quoted does not contemplate that any Mason shall ignore his religious belief or form of worship; he is to keep his particular opinions to himself; that is, a Christian is not to intrude his opinions offensively upon a Hebrew, and so *vice versa*. In the sixth charge, the Craft are especially enjoined to have no quarrels about religion or nations or State policy brought into the Lodge.

When Masonry dropped the operative, and became organized in a speculative form, the tendency was to adopt and be of some religious faith; in England, Espiscopalian; in Scotland, Presbyterian; in Ireland, Catholic; in Turkey, Mohammedan; in France, skepticism, and so on.

The Old Charges, in a perfect spirit of toleration, provided that Masonry should take none of the prevailing religions, forms, or beliefs, but that every Mason should retain his own belief, and worship in his own way; not that clergymen, rabbis, or ministers of any religious system, or any other persons, should be bound by prescribed forms of prayer or utterance, but that every one should worship sincerely in his own way, for any other way is hypocrisy and mockery in the worshipper. It is by this toleration that "Masonry becomes *the centre of union* among good men and true, by whatever denomination or persuasion they may be distinguished, and is the means of conciliating true friendship among those who might otherwise have remained at a perpetual distance."

There is fitness and appropriateness for every place and thing. All that portion of the American continent which has been redeemed from savage dominion is, in some form, under Christian governments; their institutions of every character are mainly under Christian control, and the general sentiment of the country is in favor of the Christian religion. Nineteen-twentieths of the Masons in the United States are believers in, or are attached to, the Christian religion and its institutions.

Every synagogue, every mosque, every pagoda, every atheistical or heathen temple erected on the American continent is in the face of governments, general belief, and common religious worship. Wherever any of these exist, they are monuments of universal religious toleration, first proclaimed and enforced by Masons; monuments which have made this nation the wonder of modern times, and which so confound the tyrants of the Old World in the fact, that a general Christian worship can tolerate any other in its midst. Yet, so it is; the Christian beholds all this, dissents from it, but says at last, "it is not for me to judge. Let the Hebrew, Mohammedan, heathen, or infidel settle the matter with the Great Judge of all." This is also the masonic idea.

In all matters of charity, recognition, relief, and fidelity, there is, and ever will be, universality in Masonry. But in forms of ritual, work, prayers, management of masonsic matters, and questions of internal policy, there never has been universality, and never will be so long as men differ in opinion or language. If we were to attend a Lodge in a Mohammedan country, we should expect to see its religious exercises conducted agreeably to Mohammedan usages; we should not object to, or criticise them, because we would be a visitor, and our opinions and criticisms upon their customs would be a breach of hospitality, and an unpardonable rudeness. We might not join in their forms or assent to their worship. More we could not decently do.

If we attended a Hebrew Lodge, we should expect to hear Hebrew prayers, and politeness and respect for our hosts would lead us to express no dissent.

In this country there are many Hebrews who are Masons. In the large cities they usually have Lodges of their own, and are undisturbed in their worship and work.

We come now to the main point. There is no manual now in use that contains what may be termed a Christian prayer. Whenever they are uttered in the presence of Christians, they mentally say, *for the sake of Christ*, or *in the name of Christ*. If we were in the chair of a Lodge, and a Rabbi were to visit us, we should certainly ask him to conduct the religious exercises; we should expect him to conduct them agreeably to his way; and if a Christian minister, either as Chaplain or by invitation, is called upon *anywhere* to perform religious services, he is expected to conduct them agreeably to his views and conscience. No one is obliged to assent to any sentiment he may utter contrary to his views, nor to any form he may use. A form of prayer is mockery to a Christian which is not made in the name of Christ. The first charge does not intend that religious men shall lay aside their views or forms; they are to have no quarrels about them, no disputes; we are not to call this one in question for his form of prayer; neither is any one to call in question ours. Any other course would drive all our honest Christian clergymen out of our Lodges. We are aware that some desire to do this, and that many hard things are said about them; but a fair examination will show that clergymen have done more and suffered more for Masonry than any other class of men in proportion to their numbers.

Inasmuch as this is a Christian country, we protest against the constant tinkering with, and changing of rituals and forms to suit or please any particular views. If such a thing be commenced, we may soon have applications to amend our Charges, and to ignore God and religion entirely. Let every man in this country worship God in his own way; let every Mason use his own form of prayer, and let every Lodge regulate the form of its own religious exercises, and to God let them all answer.

AN expulsion or suspension by a Commandery does not affect the standing of the party in a Council, Chapter, or Lodge; the same by a Council does not affect standing in a Chapter or Lodge, and the same by a Chapter does not affect standing in a Lodge. An expulsion or suspension by a Lodge is an expulsion or suspension in all other Orders in Masonry; the same is true in Orders above a Chapter or Council.

OHIO has 323 chartered lodges, and 19,750 members. Thomas Sparrow is Grand Master, and John D. Caldwell, of Cincinnati, Grand Secretary.

REMINISCENCES OF MIDDLESEX LODGE, FRAMINGHAM, MASS.

R.W. BROTHER MOORE, — I ask for a page or two of your worthy and rightly named "Freemasons' Monthly Magazine," for the commemoration of my masonic *Alma Mater*, and of some of the more prominent of the brethren, who gave it character a quarter of a century ago. I may mistake in thinking my reminiscences are worthy of publication. If I do, I know too well the rights of an editor, to think of taking an appeal, for he has full jurisdiction, and is the final judge over a question of this kind. If the notes I have jotted down, from some data which have been long lying in my table-drawer, are too local and insignificant for your great public of readers, perhaps you will at least mail my communication to the present Master of Middlesex Lodge, as a tribute to the memory of brethren whom I formerly knew in that Lodge, and with whom I have often sat in pleasant communion around the altar of Freemasonry.

The charter of Middlesex Lodge bears date June 13, 1795, and, by express grant of the Grand Lodge, was to take precedence from June 9, 1795. The officers of the Grand Lodge at that time were, — Paul Revere, Grand Master; W. Scollay, Deputy Grand Master; Daniel Oliver, Grand Secretary; Richard Salter, Junior Grand Warden.

The grantees of Middlesex Lodge under the charter were, — Jonathan Maynard, W. M.; Peter Cloyes, S. W.; Bozzillai Bannister, J. W.; Andrew Brown, Treasurer; Samuel Frost, Secretary; Thomas Nixon, S. D.; Thomas Buckland, J. D.; John Nixon, Benjamin Champney, Winslow Corbet, and Samuel Haven.

The first meeting of the Lodge under the charter was held June 16, 1795. At the second meeting, June 30, 1795, Daniel Gregory, Joseph Bannister, Zedekiah Sawyer, John Hoton [sic], and William Maynard were made entered apprentices, and were the first to take any degrees in the Lodge. The first to take the master's degree was Samuel Haven, July 21, 1795. One of the oldest, most devoted, and worthy members of the Lodge at the time of my initiation, in 1840, was Br. John B. Kittridge, M.D. He was proposed for initiation July 21, balloted for Aug. 4, initiated (with Aaron Edgell) Aug. 18, passed and raised Nov. 5, and admitted a member of the Lodge Dec. 17, 1795. At the time of his death he was the oldest member and the oldest Mason (made in the Lodge) then on the stage. Twelve Masons had, however, been made in this Lodge before him.

The first quarterly returns ever made to the Grand Lodge were dated Dec. 12, 1796; from which it appears that eleven Masons had been made since its institution. The quarterly returns made May 21, 1797, show that thirty-seven Masons had been made in all up to that date. In 1845 the records of the Lodge showed that there had been two hundred and ninety-eight initiations, two hundred and eighty-nine had received the second degree, two hundred and seventy-six had been made Master Masons, and one hundred and forty-four been admitted to membership, since the foundation of the Lodge. Some initiations had taken place every year after it was chartered until 1830; after that year there were no additions to the Lodge and no work done until 1833, when one initiation took place, and none after that until 1839. Only one man was admitted to the rights and privileges of the fraternity in Middlesex Lodge from 1830 to 1839, and he, strangely and mortifying enough, was Francis R. Gourgas, who afterwards became a violent antimason.

The four oldest living members of the Lodge in 1845 were, — Dr. John B. Kittridge of Framingham, made Aug. 18, 1795; Hon. Elihu Cutler of Holliston, made July 17, 1798; Col. Timothy Eames of Framingham, made June 17, 1800; and Urial Cutler of Holliston, made June 23, 1801.

Col. Eames had a somewhat remarkable masonic history. He was born Sept. 9, 1762, made a Mason June 17, 1800 (at the age of thirty-eight), chosen Steward of the Lodge March 24, 1801, Tyler, Dec. 9, 1802, serving then only a single term. In 1807 he was again appointed Tyler, and continued to be Tyler, and to discharge the duties of the office until his death, which occurred, I think, in 1843, i.e., for the extraordinarily long period of *thirty-six* years. And, what is most wonderful, involving his continuous good health, fixedness of habits, and devotion to Freemasonry, he was never absent in all that period (the length of an ordinary generation) from a single regular meeting of the Lodge.

It is to be mentioned, to the great praise of Middlesex Lodge, that, notwithstanding all work was at a stand-still from 1830 to 1839, with the lamentable exception above named of one who was initiated in 1833, and who lifted up his heel against us, yet the Lodge never omitted to hold its annual meetings, elect its officers, and hold its organization intact and in order for work. With admirable steadiness and praiseworthy fidelity it weathered the storm of political antimasonry, and when more peaceful times came, it quietly resumed its work. It has been a pillar of strength to Freemasonry, and, in various ways, has exerted a most salutary influence over its individual members. On its rolls may be found the names of clergymen, lawyers, physicians, farmers, and mechanics, men of all religious creeds, and of such as stood high in the community, and did honor to their several callings and respective denominations.

It will be twenty-seven years next April since I was made a Mason in Middlesex Lodge. Though I have not met with the Lodge for more than twenty years, yet for some six years after my initiation I was a pretty regular attendant on its meetings, and for four years was an officer, having served in the S., W., and E. The meetings of the Lodge, during my connection with it, were held in the upper story of the village academy, which was a very inconvenient place, on account of the work involved in removing the school furniture on every meeting of the Lodge, and bringing out from a closet the proper furniture of the Lodge, and of storing it away again after every communication.

But there was one faithful brother (Dea. Jonathan Greenwood), who had identified himself with Freemasonry, and needed not the stimulus of official honor and responsibility to induce him to work for the good of the Lodge; who, though not a young man, nor living within two miles or more from the Lodge, yet, his soul being in the work, was ever faithful, punctual, and zealous; who found his meat and drink in laboring in season and out of season for the prosperity of the Lodge; who was always present at its communications, at all seasons and in all weathers, — for cold and hot, wet and dry made no difference with him; and whether officer or private, he was usually the first at the hall and the last to leave it; and all this from the interest he felt in the institution of Freemasonry. Without hope or promise of fee or reward he would voluntarily and gratuitously put the Lodge-room in order, and assist in any part of the work, and was ready and well qualified in every step and branch of blue Masonry. His ready wit and genial humor and unsullied honor made him a pillar in our masonic edifice. To any one whose memory runs back to the period of which I speak, as does yours, Mr. Editor, and mine, it is unnecessary to produce vouchers for what I say of this brother. If he is above the sod, as I hope and trust that he is, I crave his forgiveness for this mention of him, and pray for his long continuance on this side of the dark valley. He presided at my initiation, and at every subsequent step of my advancement in the Lodge; and from that time onward my acquaintance with him was most pleasant.

Another brother not now in the flesh (Rev. Charles Train), belonged to Middlesex Lodge, whose voice I heard in prayer before I ever saw the inside of the Lodge; whose record is clear and honorable as a minister of the gospel, as a Mason, and as a man; whose amiable character, unfeigned piety, genial spirit, and gentlemanly manners have given him a warm place in the hearts of his brethren. He was a graduate of Harvard College, and for a long period the faithful and esteemed pastor of the Baptist Church in Framingham. Previous to entering into that office he was Principal of the Academy in that village. He was made a Mason Jan. 31, 1809. Him, too, you know, Mr. Editor, and knowing him, you know an honest, true man, and a genuine Christian. Though of a different theological creed from myself, yet, during all the period of our acquaintance, — three years and a half being on the School Committee together, — I never knew him to depart from the line of rectitude and brotherly kindness; nor was there ever the slightest discord, misunderstanding, or unpleasantness between us.

He was a zealous Freemason, and was never frightened into deserting the fraternity, betraying his trust, or relinquishing his rights as a citizen and a man at the behest of political crusaders, who sought by violence and denunciation to crush out Freemasonry and its adherents. On being requested by some antimasons in his parish to renounce Freemamonry, he told them he could not do that to get anybody's good-will, because it would involve his own dishonor; but he would leave them, if they desired it, and go into some other field of labor; and acordingly did start off quite soon into a neighboring State. But it was not long before his Church recovered their reason, and sent for him to return and resume his pastoral labors with them. That was the last time that Satan tempted him in that way. He was as modest and unassuming in exercising his masonic rights, enjoying his masonic privileges, as he was firm in his fidelity to his engagements, and unshaken in his purpose of resistance to an irrational and headlong fanaticism. Peace and honor rest with his now beatified spirit. I never knew a man I more sincerely respected and loved. He never had a personal enemy, I believe, in his whole life.

Time will fail me to speak of others, of whom I have pleasant recollections, — Rev. William Barry, Hon. Charles R. Train (son of the above), and yet others, living and dead, and will now close with the fraternal salutation of,

Yours truly, J. O. S.

MALONE, N.Y., Feb. 12, 1867.

GRAND LODGE OF NOVA SCOTIA.

[From the Cincinnati (Ohio) Masonic Review.]

It is known that a Grand Lodge was recently organized in Nova Scotia, independent of the Grand Lodge of Scotland, and also of the Provincial Grand Lodge of Nova Scotia. At the last session of the Grand Lodge of Ohio, the new organization was recognized, and welcomed into the family of Grand Lodges.

It now appears that neither the Provincial Grand Lodge of Nova Scotia nor the parent Grand Lodge of Scotland is disposed to acquiesce in the new organization. Are we not a little premature, sometimes in too much haste to recognize new Grand Lodges? Would it not be well for committees to whom such cases are referred, to ascertain how the matter stands with the parent Body, before we tender a recognition to the new creation?

The Provincial Grand Lodge of Nova Scotia, under the jurisdiction of the Grand Lodge of Scotland, has issued the following in relation to the new organization: —

"Whereas, at a special convocation of the Provincial Grand Lodge of Nova Scotia, under the jurisdiction of the M. W., the Grand Lodge of Scotland, holden at Freemason's Hall, in this city, on Thursday evening, the 13th inst., the following resolution was unanimously adopted, viz: —

"'Whereas, it has come to the knowledge of this Provincial Grand Lodge, that a number of the brethren belonging to the Scottish Lodges, in the Province, have illegally and unconstitutionally attempted to throw off their allegiance to the parent Grand Lodge of Scotland, and hold meetings for masonic purposes, under no authority except that of the so-called Grand Lodge of Nova Scotia, in defiance of the directions of the said Grand Lodge of Scotland —

"'*Resolved*, that the R.W. Provincial Grand Master do proclaim such brethren suspended from all masonic privileges, so long as they belong to Lodges held under the said Grand Lodge of Nova Scotia, such Lodges being clandestine; and that he forbid all brethren belonging to the Lodges within this jurisdiction, under pain of suspension, from visiting such clandestine Lodges, or holding any masonic intercourse whatever with the members thereof.

"'*Resolved*, that such proclamation be published in the newspapers, and copies thereof sent to the several Lodges under English and Scottish authority in this Province.'

"In compliance with the foregoing resolution, and in accordance with instructions received from the M. W., the Grand Lodge of Scotland, the Right Worshipful Provincial Grand Master doth hereby suspend from the privileges of Masonry all members of Scottish Lodges within this jurisdiction who belong to the Lodges held, or purporting to be held, under the so-called Grand Lodge of Nova Scotia, so long as they continue to attend the same, such Lodges being clandestine, and held without proper authority; and, in terms of the foregoing resolution, all good and true Scottish Masons are hereby forbidden from visiting such Lodges, or holding any masonic intercourse with the members thereof.

"Dated at Halifax, N.S., Dec. 14, 1866, by command of Alex. Keith, R.W. Provincial Grand Master.

"GEORGE FRAZER,
"*Prov. Grand Secretary*."

THE LATE BROTHER ROBERT LASH. — INTERESTING CORRESPONDENCE.

CHELSEA, Jan. 1, 1867.

DEAR SIR, — I know not how to find words to thank you and the members of the newly instituted Lodge, for the honor you have conferred on our dear father's name — a name so hallowed by us, and with loving regard by you, and which calls forth our gratitude and thanks, that you wish to keep that name as a tribute to his memory and worth. My father loved the institution from early manhood, and worked in it and for it with fidelity till late in life. He loved the brotherhood, and was ever at home in their circle, and his influence is still with them. We sincerely appreciate the estimation in which you hold our venerated father, who now dwells above all earthly orders in the kingdom of the Grand Master who presides over all orders and degrees on earth and in heaven. That your Lodge may be blessed and prospered is the wish of my sisters and myself.

Yours respectfully, R. S. LASH.

To the W.M. of "ROBERT LASH" LODGE.

CHELSEA, Jan. 31, 1867.

To MISS R. S. LASH.

The Worshipful Master, Wardens, and Members of "Robert Lash" Lodge have received with grateful emotion your kind letter, and the most welcome and precious memorials of your revered and honored father, which accompanied it. These relics will be sacredly treasured in the archives of the Lodge as mementos of one whose personal and social virtues can never be forgotten by those who looked upon him in life as their eldest brother, and as one of the noblest types of the high and beneficent principles of Masonry.

His pure and undeviating devotion to every duty, his long and brilliant career as a Mason, his large humanity and Christianity, his genial manners and unspotted life, though fondly cherished in the hearts of his children and relatives, cannot be confined to the small circle of home and family, but must expand to the force of a lofty and noble example to all his associates, and to the society in which he lived. The assumption by us, as a Lodge, of so pure a name, will, as we trust, incite us to a more exact imitation of the many virtues of our illustrious brother, and to the attainment of that honorable and unblemished character, of which he was so dear and so true a model. And thus may his memory, shining like a beacon light over tempestuous seas, draw us at length into the haven of perfect peace in which his soul now reposes.

With the kindest regard for yourself and sisters, and for all the relatives of your distinguished father, permit us, in behalf of "Robert Lash" Lodge, to subscribe ourselves grateful recipients of your most generous gift, and

Very respectfully your obedient servants,
TRACY P CHEEVER,
GEORGE W. CHURCHILL,
BENJAMIN P. SHILLABER,
Committee of "Robert Lash" Lodge.

Accompanying the letter of Miss Lash, was a box containing many articles of regalia which had been worn by her father in the various Orders of Masonry of which he was a member, and which were presented by his daughter to the Lodge. The box also contains diplomas, and a draft of the celebrated Declaration of the Freemasons of Boston and vicinity in the handwriting of Brother Lash.* These relics of this most honorable brother and gentleman are held in very high regard by the brethren of "Robert Lash" Lodge, and will be preserved in a peculiar case, to be made for their reception, and placed in the reception-room of Masonic Hall.

THE ballot is passed a second time only when there is *one* negative, and then *only* to correct a mistake; to correct the mistake it is obvious that it should be done at once, for the second passing is not a second ballot, but a continuation for one purpose.

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* This declaration, written by the editor of this magazine, and first adopted by the Boston Encampment, was copied by Brother Lash, who was a fine penman, for the purpose of receiving the signatures of brethren who might desire to sign it. The original intention was to confine it to the members of the Encampment, but it was subsequently printed and opened for more general subscription. — EDITOR.

GRAND LODGE OF THE NETHERLANDS.

AT the Quarterly Communication of the Grand Lodge in March, 1866, R.W. Past Grand Master Dr. Lewis, in view of the approaching celebration by the Grand Orient of the Netherlands of the semi-centennial annniversary of the Grand Mastership of His Royal Highness Prince Frederick Charles of Holland, offered a series of congratulatory resolutions, which were adopted and ordered to be forwarded to the Grand Secretary, R.W. Br. Noordziek, at the Hague. It was then supposed that the celebration would take place in May following, but it appears that it did not take place until the 27th November last. The resolutions may be found in this magazine for April last. Since their publication an official acknowledgment of their receipt by the Grand Orient of the Netherlands has been received. We give the correspondence as follows: —

BOSTON, June 1, 1866.

J. J. F. NOORDZIEK, Esq.,
Grand Secretary Grand Orient of the Netherlands.

MY DEAR SIR AND BROTHER, — Accompanying this letter is a document from the Grand Lodge of Massachusetts, embracing some resolutions which I had the honor to propose in relation to your illustrious Grand Master Prince Frederick, and which met a hearty response from all the brethren.

Will you have the kindness to present this manifestation of the high respect of his Transatlantic brothers to His Highness, with the personal assurances of the high consideration of

His humble masonic coadjutor,
WINSLOW LEWIS,
Past Grand Master of the Grand Lodge of Massachusetts.

ANSWER.

To the M.W. Grand Lodge of Massachusetts.

WORSHIPFUL AND DEAR BRETHREN, — On the occasion of the semi-centennial jubilee of His Royal Highness Prince Frederick of the Netherlands, as National Grand Master of this Kingdom, its Colonies and Dependencies, which was celebrated in the most imposing and solemn manner on the 27th November last, you have manifested by your truly fraternal expressions, addressed to the Grand Lodge of the Netherlands, and to the Order in general in these realms, all your sympathy on an event as remarkable as it is unparalleled in the annals of masonic history. Your felicitations and demonstrations of interest shown on the occasion made the most profound impression on the assembly of the Grand Lodge, and have excited their warmest gratitude towards your Grand Lodge, which has furnished a most evident proof of your brotherly sentiments.

We have been directed by the Grand Lodge of the Netherlands to forward you the expression of their thanks for your fraternal remembrance. They thank you most cordially for this act of fellowship, and unite and pray for the prosperity of the Order throughout your whole country, and of all its members.

The document sent by you to the Illustrious Prince (Juberlaire) has been presented in your name to His Royal Highness, who, in accepting it, assures you that he has been profoundly touched by this proof of esteem and kindness, and that he will ever preserve it as a most precious souvenir.

In the name of the Grand Lodge of the Netherlands,

F. A. VAN RAPPART,
National Deputy Grand Master.

J. J. F. NOORDZIEK,
Grand Secretary.

HAGUE, 31st December, 1866.

GRAND CHAPTER OF NEW YORK.

WE are indebted to Comp. Waterman, of Albany, for an early copy of the address of the Grand High Priest of the Grand Chapter of that State at its late annual communication. It is a well-written paper, but being chiefly devoted to local matters contains but little of general interest, except that it indicates a good degree of prosperity in the Chapters in the jurisdiction. We give the following extracts: —

AGED MEMBERS.

While we mourn the loss of many who have within the last few years been removed by death, and while we have not even yet become accustomed to the absence of Town, and Wadsworth, and Church, and many others who were so long looked up to and honored by us as the pillars of our Grand Chapter, it is a subject for profound congratulation that death has not, during the past year, invaded our circle. We should be devoutly thankful that so many of the beloved and venerable Companions who have given character and dignity to our Grand Chapter are to-day permitted to meet with us. We greet them year by year with joy and gladness, and we part with them with regret, feeling that our intercourse with them on earth must soon be ended. They have watched over our institution through the dark and gloomy days of opposition and calumny, and have, by their inflexible integrity and dignity of character, caused all men to respect it. Let us thank God, that during the past year death has not been permitted to take from us any of those whom we so much love and venerate; and, while they remain with us, let us endeavor to learn from them such lessons of wisdom as will enable us to preserve, in all its purity, the glorious work committed to our keeping, and transmit it unsullied to those who shall come after us.

MAIMED CANDIDATES.

A Master Mason who has lost an arm or leg cannot receive the Chapter degrees.

There is nothing novel in this decision. It has been so decided by all my predecessors, who have had occasion to consider the question, and by the Grand Chapter. But very many of our gallant soldiers, who are Master Masons, have returned from the service of their country maimed and crippled, and thus incapacitated from proceeding further in the sublime researches of Masonry. And one of the most disagreeable duties which my office has obliged me to perform during the past year has been to withhold my consent to the applications of High Priests to confer the Chapter Degrees upon Master Masons thus situated. And I have thought proper to notice the subject here, that such applicants may learn that nothing less than an insurmountable obstacle, founded upon the nature of the Degrees themselves, and the principles of Royal Arch Masonry, would induce us to close our doors against those whom we would so much delight to honor.

KING CYRUS ROYAL ARCH CHAPTER.

ONE of the most pleasant and happy meetings ever held by this Chapter, was held at Masonic Hall, on Tuesday evening, Feb. 5, in honor of Past High Priest John N. Pike, who has officiated as M.E.H. Priest, for the past four years, and has, by his urbane manner and great executive power, chained every member to his car. As it was impossible to let him go out of command without some token of the friendship of the members, a committee was chosen who arranged for a supper in his honor; also procured a past High Priest jewel of gold, and elegantly marked. The members, to the number of ninety, with invited guests from abroad, sat down at eight o'clock. The M.E.H. Priest, Warren Currier, presided.

After an hour devoted to the wants of the physical, in tasting of the multifarious dishes, the M.E.H.P. called the company to order, and in a few terse remarks introduced Companion Eben. F. Stone, who in his most pleasant and happy manner presented to his friend and former law partner, John N. Pike, the jewel designed for him. Com. Pike replied in his felicitous manner, giving a retrospection of his masonic career, after which the M.E.H. Priest introduced Companion William E. Currier, who briefly and gracefully presented Companion W. H. Johnson, the Past Scribe, with a beautiful gold key stone, neatly inscribed. The worthy recipient replied in a succinct and feeling manner.

Speeches from Companions Norris, Tapley, G. P. Stone, Rev. Mr. Butler, E. G. Currier, D. J. Adams, Rev. Mr. Borden, John J. Currier, Nicholas Johnson, W. H. Blaisdell, Capt. Barnes, Albert Currier, N. A. Moulton, G. P. Bagley, Briggs, and others closed the festivities. After a vote of thanks to Companion Carter for the sumptuous respast, the company retired, impressed with the idea that a good thing had been accomplished, a happy hour spent, and all were made better men for the convocation.

"VITÆ VIA VIRTUS."

MENOTOMY ROYAL ARCH CHAPTER.

THIS Chapter was consecrated, and its officers legally installed on the evening of Monday, February 18, by the M.E.G. Royal Arch Chapter of Massachusetts; RICHARD BRIGGS, Grand High Priest, presiding.

This Chapter has been working under Dispensation for some time; and having exhibited its proficiency in the Ritual of the Degrees, the ceremonies of consecration were performed in the presence of a large assemblage of the brethren and companions of West Cambridge and vicinity — many of whom, for the first time, witnessed the beautiful and impressive rites; and as is usual on such occasions, great satisfaction was expressed of their excellence.

At the conclusion of the services, High Priest John C. Blasdel, in behalf of the Companions of the new Chapter, presented to A. F. Chapman, Grand Lecturer, a costly and beautiful gold chain, accompanied by a fraternal and complimentary letter expressive of the very kind feelings entertained toward him for the interest he had taken in their Chapter, which elicited an appropriate and felicitous response.

Altogether, the occasion was one of unusual gratification. The utmost harmony and sociability prevailed throughout the evening, and all interested may feel justly proud of the constitutional introduction of Menotomy Royal Arch Chapter of West Cambridge. S.

THE LEARNING OF MASONRY.

THE time given me for the preparation of this address has been faithfully employed. With access to the very excellent library of the Grand Lodge, and employment of all the leisure I could afford from the duties of an active working profession, with hasty perusal of a few works, and brief glimpses at others, I have just had sufficient time to give me some idea of how much there is to study. I have but caught a glimpse of the profound learning involved in the study of masonic history. I cannot even now catalogue the one hundredth part of those men distinguished for their learning in the past who felt it no vain thing to investigate the history and examine the profound lore hidden in the arcana of the mystic society whose history runs back into the twilight of ages. Its traditions involve the student in the contemplation and investigation of probabilities older than the art of letters, older than civilization or religion, contemporaneous with the earlier races of men. — *F. M. Pixley.*

WANTED. — Any brother having a copy of this Magazine for either of the months of January or February last, for which he has no further use, will oblige by sending it to our address.

MASONIC CHIT-CHAT.

DR. MACKEY. — We have received a communication signed "Grand Chaplain of the Grand Lodge of South Carolina," denying that political considerations had any influence in the result of the late election of a successor to Dr. Mackey, as Grand Secretary of that Body. The writer also complains that any such unjust aspersion should be cast upon the Grand Lodge, of which he has been a member for nearly thirty years. He further says, that several of the present officers, including the Grand Master and Grand Treasurer, were avowed "Union men" on the breaking out of the rebellion, and that the desire of all now is peace and the restoration of the Union. We do not give the entire communication, because it is calculated to excite personal controversy, from which no good could result. The disclaimer above is due to the Grand Lodge, and we therefore give it, having no reason to doubt the sincerity of our correspondent.

NEW MASONIC HALL, PHILADELPHIA. — A correspondent at Philadelphia writes as follows: "We are about building a new Masonic Temple in this city. It is to be located on Broad steeet, corner of Filbert street, and will have four fronts, the South front directly facing Penn Square, corner of Broad and Market. The cost of the ground was $153,000, and it is estimated that the building and furnishing will cost from $750,000 to $900,000 alone. When completed, it will, perhaps, be the finest Masonic Temple in the world. No definite plan has yet been decided on, and of course we have the highest anticipations in regard to it.

"THE FREEMASON." — We have received the first two numbers of a new masonic periodical, just started at St. Louis, Mo., under the above title. It is published monthly, in quarto form, by P. M. Pinchard, and edited by R.W. Br. George G. Gouley. It is handsomely printed, and edited with ability. We recommend it to our brethren of Missouri, as worthy of liberal patronage.

HON. PLINY MERRICK, formerly of Worcester, died in this city on the 31st January, aged 72 years and six months. He was a seceding Mason.

"THE TROWEL," published monthly, by R.W. Br. H. G. Reynolds, at Springfield, Ill., is one of the best masonic periodicals in the country, combining with its Masonry the character of a literary and miscellaneous journal. It is beautifully printed in quarto form, and we are gratified to learn that it has a large and rapidly increasing circulation. Br. Mackey is the assistant editor, and is contributing valuable articles on the symbolism, and more abstruse features of the ritual. We heartily recommend the work to our brethren.

"WOODWARD GRANGE." — A charming book, by William Howitt, just published in elegant style by Peterson & Brothers, Philadelphia, and for sale at all the bookstores. It is a tale of English country life, written with great force, elegance, and originality; and is one of the most interesting romances of the season, and will richly repay perusal. It is got up in the elegant style which characterises all Peterson & Brothers' publications.

"UNIVERSALITY." — We invite the attention of our readers to the article under this heading, given in a preceding page, from "The Trowel." The subject it so ably discusses is one of vital importance to the future of our institution. We may refer to it again hereafter.

GODEY'S LADY'S BOOK, for March, is at the bookstores. "Watching the Baby" is a splendid frontispiece, and the other illustrations are in keeping with it. "Theory *vs.* Practice" is the leading article, and a capital paper. The whole number is excellent.

"AN IMPOSTOR." — The Lodges and brethren are cautioned against a person passing by the name of J. B. Smith, and representing himself to be a member of Oriental Lodge, Chicago, Ill.

OLIVE BRANCH LODGE. — An error occurred in our last in locating this Lodge at Sutton, where it was formerly held, instead of *Milbury*, to which place it was some time since removed.

Officers of Old Colony Lodge for the year 1867, installed Jan. 8, 1867, by W.P.M. E. W. Burr: Charles N. Marsh, W.M.; Henry Stephenson, S.W.; Amasa Whiting, J. W.; David Cushing, Jr., Treasurer; Charles W. S. Seymour, Secretary; Jason W. Whitney, S.D.; William F. Harden, J.D.; John O. Remington, S.S.; James Beal, J.S.; Rev. Br. Joshua Young, Chaplain, and Br. Benjamin Studley, Assistant; Henry F. Hersey, Tyler; William J. Nelson, Inside Sentinel; Demerick Marble, Chorister; Reuben Sprague, Organist.

Officers of Springfield Encampment, Springfield, Mass.—A. E. Foth, E.G.C.; Amos Call, Gen.; E. H. Sollace, Capt.-Gen.; J. E. Taylor, Prelate; Thomas Warner, Jr., Treasurer; Henry D. Miller, Recorder; Samuel B. Spooner, S.W.; James M. Porter, J.W.; C. K. Wilkinson, Sword-Bearer; M. Wingate, Standard-Bearer; Homer Ely, Jr., Warder; J. E. Coolidge, C. of 3d G.; E. B. Boyd, C. of 2d G.; William H. Pinney, C. of 1st G.; Robert Morris, Armorer; George D. Rollins, Tyler.

Officers of Palestine Encampment, Chelsea.—George H. Marden, E. Com.; Charles F. Haynes, Gen.; Daniel E. Chase, Capt.-Gen.; William C. Martin, Prelate; Clifton A. Blanchard, S.W.; William A. Williams, J.W.; Slade Luther, Treasurer; Geo. W. Vose, Recorder; Seth C. Ames, Sword-Bearer; John O. Pierce, Standard-Bearer; William D. Seely, Warder; Amos Seaver, Armorer.

Officers of King Solomon's Lodge, Charlestown.—G. W. Abbott, W.M.; C. P. Goss, S.W.; Edward P. Tourtellot, J.W.; George P. Kettell, Treasurer; George H. Marden, Secretary; John E. Marden, S.D.; Charles R. Whitney, J.D.; William Dennis, S.S.; John W. Talbot, J.S.; William W. Bray, Marshal; Albert E. S. S. Dadley, I.S; Charles E. Lyon, Chaplain; Chaplin G. Tyler, Organist; Rowland Hill, Tyler.

Officers of Morning Star Chapter, Springfield.—H. A. Keith, M.E.H.P.; M. Wingate, E.K.; R. H. Bailey, E.S.; T. Warner, Jr., Treasurer; J. E. Coolidge, Secretary; J. C. Drake, C.H.; Wm. F. Bowers, P.S.; Robert Morris, R.A.C.; L. Preston, Master of 3d V.; C. M. Boyington, M. of 2d V.; M. R. Williams, M. of 1st V.; Rev. J. Marvin, Chaplain; L. K. Cole, Charles Evans, Stewards; G. D. Rollins, Tyler.

Officers of Evening Star Grand Lodge of Perfection, Springfield.—J. E. Taylor, T.P.G.M.; D. Reynolds, D.G.M.; Albert E. Foth, S.G.W.; Robert Morris, J. G.W.; James M. Porter, G.K. of S.; Thomas Warner, Jr., Grand Treasurer; Henry D. Miller, Grand Secretary; William S. Shurtleff, Grand Orator; Hiram A. Keith, G.M. of C.; James A. Merrill, G.C. of G.; Henry M. Chapin, G.H.B.; George D. Rollins, Grand Tyler.

Officers of Hampden Lodge, Springfield, Mass.—W. E. Granger, W.M.; L. W. Hatch, S.W.; L. K. Cole, J.W.; T. Warner, Jr., Treasurer; P. S. Bailey, Secretary; M. R. Williams, S.D.; Theodore Kellogg, Jr., J.D.; J. Stevenson, S.S.; C. M. Curtis, J.S.; W. A. Shaw, Marshal; J. Marvin, Chaplain; H. S. Perkins, Organist; George D. Rollins, Tyler.

Officers of Roswell Lee Lodge, Springfield.—George T. Weaver, W.M.; Robert Morris, S.W.; J. W. Dennin, J.W.; H. G. Shaw, Treasurer; J. H. Cooper, Secretary; H. D. Miller, S.D.; C. M. Boyington, J. D.; B. S. Haskins, S.S.; B. L. Lathrop, J.S.; J. Q. A. Sexton, Chaplain; J. A. Caldwell, Marshal; Samuel J. Chapman, Organist; George D. Rollins, Tyler.

Officers of St. Matthews Lodge, Andover.—Edward T. Wardwell, W.M.; Theodore Goodrich, S.W.; Frank D. Foster, J.W.; Charles W. Higgins, Treasurer; Fitz William Rogers, Secretary; Peter D. Smith, S.D.; Norman M. Macomber, J.D.; Sylvester C. Melcher, S.S.; Oliver F. Kenyon, J.S.; James P. Lane, Chaplain; James H. Smith, Marshal; Charles Mayer, Tyler.

Officers of Springfield Council, R. & S. M.—J. Marvin, T.I.G.M.; J. E. Taylor, R.I.G.M.; J. A. Gamber, I.G.M.; H. D. Miller, M. of C.; T. Warner, Jr., M. of Ex.; James C. Drake, Recorder; R. H. Bailey, C. of G.; Robert Morris, C. of C.; A. L. Chapin, G.S.; William H. Pinney, Sentinel; G. D. Rollins, Tyler.

Officers of Blackstone River Lodge, Blackstone, 1867.—D. J. Dresser, W.M.; C. G. Carre, S.W.; Geo. E. Bullard, J.W.; John Cady, Treas.; Geo. H. Bates, Sec.; Mahlon E. Hayward, S.D; L. F. Ames, J.D.; George Witherell, S.S.; Thomas K. Booth, J.S.; J. P. Pillsbury, Marshal; Charles Newton, Tyler.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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IMPORTANT LOCAL ORDER.

With a view to ensure a certain and early liquidation of the large debt contracted in the erection of the New Masonic Temple in this city, the Grand Lodge, at its Quarterly Communication on the 13th of March, ultimo, by a *unanimous vote*, adopted the following important Order:—

"For the purpose of defraying the indebtedness of the Grand Lodge, removing the incumbrances upon the Temple, and placing the Charity Fund upon an independent basis, *it is hereby Ordered and Decreed by the Grand Lodge of Massachusetts as follows:*—

"That the sum of one dollar, as Grand Lodge Dues, shall be paid on the first day of September annually, for the term of *thirteen* years, by every affiliated Mason under our jurisdiction.

"Said sum shall be collected by the Lodges of their members, and paid to the District Deputy Grand Masters at their annual visits.

"Any member by paying the sum of ten dollars at one time shall thereafter be exempt from the operation of this decree.

"No non-affiliated Mason residing in the State of Massachusetts shall visit any Lodge without first paying the sum of twenty-five cents at each visit, which sum shall be paid by the Lodges to the District Deputy Grand Masters, as before ordered.

"Said moneys shall constitute the Sinking Fund of the Grand Lodge, to which all moneys unappropriated at the end of each year shall be added, and the sum shall be separately invested by the Grand Treasurer, under the direction of the Board of Directors, and pledged to the payment of the debt upon the Temple.

"The Grand Treasurer, at the annual meeting of the Grand Lodge, shall make a full and exact Report of the Sinking Fund,—of the amount received from each Lodge, the amount invested and how invested, and of all moneys relating thereto."

The committee presenting the above Order, referring to the suggestion of the Grand Master in his late Annual Address, that a tax of five dollars be levied upon each candidate hereafter initiated, as the basis of a Sinking Fund, in their Report say: —

"Your Committee have carefully examined the proposition of the M.W. Grand Master, and have given it that consideration which the high source from which it originated demands. In their judgment, the plan proposed will not yield a sufficient sum to clear off the debt, and will not give a regular and reliable revenue upon which the Grand Lodge can with certainty depend. This year the number of initiates may be large, and the next year they may be materially reduced, and the history of the last forty years reminds us that they may be entirely discontinued. More than all, it might possibly tend to a large and improper increase of candidates in some, if not all, portions of the jurisdiction. It is true that much can be said in support of the measure; and a strong argument urged is that every candidate hereafter received should be compelled to assist in the payment of this debt.

"In connection with our debt, the credit of the Grand Lodge becomes of primary importance as affecting the rate of interest which we may be compelled to pay upon it. When ample and secure means for the rapid reduction of the principal are arranged, the confidence of capital is naturally increased, and we may reasonably anticipate being able to reduce the rate of interest materially in the extension or renewals of the notes and mortgages by which our debt is now secured. This will be a great relief to the Masonic Body, and tend to establish our prosperity. For this end your Committee think that an ample and certain sum should annually be carried into a Sinking Fund.

"Your Committee believe that a system can be adopted which will be much easier for the Lodges, which will render a large and certain annual revenue, and which, at the same time, will meet with the universal, hearty acquiescence of every Mason throughout the jurisdiction. The proposition which they would submit is this, That every affiliated Mason shall pay the sum of one dollar annually towards the liquidation of the debt for the term of thirteen years. It appears that there are over sixteen thousand affiliated Masons under our jurisdiction, and the plan proposed would yield the sum of $16,000 annually, and which, by careful computation, at the termination of thirteen years, would amount to $320,240.

"The plan suggested is not a new one. Many of the Grand Lodges of this country depend for their revenues upon a similar *per-capatum* tax on affiliated members; and more than one Grand Lodge has relieved itself from pecuniary embarrassments by resorting to a similar tax. It is believed that this burden is so light that it will hardly be felt, and that the brethren of Massachusetts will respond to it with hearty co-operation; that the Masons of this Ancient Grand Lodge will rally to her relief, and, before many years, wipe off the incumbrances which it has been necessary to put upon her property. In addition to this, your Committee believe that every non-affiliated Mason in Massachusetts, who undertakes to enjoy any of the privileges of our institution, should contribute something to this fund. It is notorious that some brethren, to avoid the payment of quarterages imposed by the Lodges, withdraw therefrom, and still, as inclination leads, visit it from time to time. This class of brethren will not be permitted to visit any Lodge without the payment of something, and your Committee recommend that the sum be fixed at twenty-five cents for each visit. It is impossible to determine how much this would amount to in any single year. It is most likely that it would have a tendency to induce the brethren non-affiliated to connect themselves with some of the Lodges.

"If the plan proposed by your Committee can be carried out, in ten years from now we shall see our Grand Lodge entirely free from debt, in possession of property worth over half a million of dollars, and with a revenue ample enough to place our Masonic Charities upon a systematic foundation. The Lodges could then be relieved from taxation for the support of the Grand Lodge. Every brother in the jurisdiction if needy, would enjoy its benefits. The widows and orphans would not in vain apply for assistance. Greater and more extensive charities that we have conceived of in our day could be inaugurated. It would be within the power of the Grand Lodge to establish a system of benevolence which would be grand and imposing. The Temple of Masonry itself, free from every liability, will be the common property of the Masons of Massachusetts, to which they can repair as to their own MASONIC HOME, as did the ancient Israelites to the Temple of Jerusalem in the days of its pride and glory, from all parts of Judea, to participate in the solemn ceremonies of their festival."

The Order takes effect and goes into operation from the date of its passage, and the first yearly assessment under it will become due and payable on the first day of September next. It may not therefore be out of place here to observe, that these payments, as between the Lodge and its members, assume the legal force of annual or quarterly dues, and fall under the same local regulations, except that they cannot, in any ordinary case, be remitted to a member of the Lodge. As between the Lodge and the Grand Lodge, they take the character of annual dues and fees for initiation, and are controlled by the same laws. They will, therefore, be collected by the Lodge, and included in its returns as annual dues to the Grand Lodge.

The collection of the small fee of twenty-five cents of non-affiliated brethren who may wish to visit the Lodge, will probably be attended with a little more labor, and may, in certain cases, occasion some embarrassment. We think, however, that it can be conveniently managed by each Lodge providing itself with a *Visitors' Book*, to be kept in the ante-room, in which the visitor shall be required to enter his own name and that of the Lodge to which he belongs. If he belongs to none, he will pay the stipulated fee to the Tyler, who — his claims to admission in other respects being established — will check his name and admit him. The register will then show the amount so received, and the Tyler will settle with the Secretary of the Lodge acordingly. This seems to us to be an easy and convenient method of making the collections.

The above suggestion is intended to apply more particularly to transient and resident brethren, who, from pecuniary or other personal reasons, decline or neglect to affiliate themselves as members of any Lodge. There is, however, another class, who stand in a different and more favorable relation as Masons. It frequently happens that there are brethren residing within the jurisdiction of a Lodge, with which, however earnestly disposed, they cannot, from causes beyond their control, obtain affiliation as members, though they are freely received as visitors. This may be an anomalous condition; but, as there is no power to force members into a Lodge, we must accept the fact as it stands, and deal with it accordingly. There is no requirement more reasonable, and no law in Masonry more universally recognized, than that every brother who enjoys the benefits and privileges of the institution should bear his proportion of its burdens. The Grand Lodge of England, like our own, provides by Constitutional regulation, that "a brother who is not a subscribing (*i.e.* paying) member of some Lodge shall not be permitted to visit any one Lodge in the town or place where he resides more than once" during his non-affiliation. And it further provides, that no person shall receive the benefit of its Charity Fund "but those who have been regularly initiated in a warranted Lodge, who have paid the full consideration-fee, who have continued members of a contributing Lodge for at least two years, and have, during that period, *paid their quarterly dues* to the fund of benevolence." The propriety and reasonableness of this feature in the Order of the Grand Lodge cannot, therefore, consistently with the usages of the institution, be called in question. Nor can its application to the class of brethren we are now considering, and whose non-affiliation is involuntary, be regarded as either exacting or unjust. On the contrary, applying to their case, the rule as laid down by the Grand Lodge of England, such an application would, should occasion ever require, inure to their advantage, inasmuch as the payment of the fee demanded by the Order of the Grand Lodge would *de jure*, place them on the footing of subscribing members, and entitle them to the benefits of the Charity Fund, — a privilege they would not otherwise be entitled to.

And in order to render the collections in such cases more certain and convenient to the Lodges, we respectfully suggest for their consideration, the enrolment of resident non-affiliated brethren, as subscribing or contributing members, with a fixed and definite annual fee, not less than the amount required by the Order of the Grand Lodge of actual members. This would give to the brethren so enrolled, no other right or privilege than that of visiting the Lodge at its regular meetings, while it would, in our judgment, meet the spirit and intent of the Order; though it might not be an exact and literal compliance with its terms.

The object of the Order is to pay the debt incurred in the erection of the New Temple, *and it will do it* within the time specified, without imposing any burden upon the Lodges, or embarrassing their operations. There is not an earnest and loyal mason in this Commonwealth who can reasonably object to contributing the small sum of one dollar a year towards the accomplishment of an object, which, in the end, will place in the possession of the fraternity of Massachusetts, one of the most beautiful and productive masonic properties in this country. It will give to them a HOME worthy of their past history and their present prosperity. It will become the common property of the *whole* fraternity of the Commonwealth. The poorest Lodge in the country will have the same interest in it as the richest Lodge in the city. It will be the property of the Grand Lodge, and must forever remain under the control and at the disposal of a majority of the voters in that body. It will be for them to say, through instructions to their officers and appointed agents, how and for what purposes it shall be improved, and what disposition shall be made of the income arising from it. There are no sectional interests, and there should be no sectional jealousies in connection with it. And whoever, from disappointed ambition or other cause, shall attempt to create a different impression among the brethren should be set down as advancing views prejudicial to the harmony and prosperity of the Order in the State.

We have said that the proposition of the committee will pay the debt within the time stipulated. But it should and *can* be done at an earlier day. The committee in their report admit the force of the suggestion of the Grand Master, to levy an assessment of five dollars on every future initiate, as a contribution to the Sinking Fund. Apprehending that such an arrangement might fail to accomplish the contemplated object, they did not think it safe to adopt it. But in our judgment it should not be wholly abandoned. This class of brethren are coming into the full enjoyment of this large property, without having contributed anything of their means or labor in its acquisition. This may be regarded as their good fortune, or the result of circumstances. But we respectfully submit that it would be neither unreasonable nor exacting for the Lodges to say to their candidates, that they can have the privilege, and that it is expected, though not a positive requirement, that every brother, on his advancement to the third degree, will make a contribution of the sum named, towards the discharge of the debt of the Grand Lodge. All might not be able, and some few might not be willing to do this, but a large majority of them would — *if the custom were once established.*

Another means for facilitating the early payment of the debt is provided by the Order of the Grand Lodge, in allowing individual members to discharge the entire assessment at once, by the payment of ten dollars. Individual brethren have already done this, and we have at least two examples among the Lodges. Winslow Lewis Lodge of this city, on the evening of the meeting of the Grand Lodge, and within three or four hours after the passage of the Order, assembled in their private Lodge-room and immediately collected the full amount required to discharge all their members from the tax. And on the following evening, being the regular meeting of St. Andrew's Lodge, that body unanimously voted, not only to pay at once the entire tax for the thirteen years upon their present members, but in advance for all additional members they may hereafter receive, to the full extent of the limitation imposed by their By-laws.* We have heard of some other cases of the same kind, but they are not sufficiently authenticated to authorize the publication of them. Such instances of earnestness and promptitude are worthy examples, and indicate that, with such voluntary donations as may be made by generous brethren, the incumbrances upon the new building will be removed at a much earlier period than that contemplated by the committee.

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* IN ST. ANDREW'S LODGE, Boston, March 14, 1867. — W. Br. Parkman offered the following preamble and vote, which were unanimously adopted: —

Whereas, At the meeting of the Most Worshipful Grand Lodge of Masons held March 13, 1867, at the suggestion of M.W.G. Master Charles C. Dame, a resolution was passed, inviting the members of this masonic jurisdiction, to contribute to the funds of the M. W. Grand Lodge for the purpose of completing the new Masonic edifice; and, whereas, the members of St. Andrew's Lodge recognize the wisdom of the suggestion and resolution, and are desirous of testifying their earnest desire to contribute their share to this monument of the taste, skill, and liberality of the masonic fraternity, it was —

Unanimously voted, That the Treasurer of St. Andrew's Lodge be, and he is hereby authorised and directed, at his earliest convenience, to pay to the Treasurer of the Grand Lodge the sum of five hundred dollars, the same as a subscription in full for the amount of each individual member which this Lodge can have; and in conformity with the provisions of the above-named resolution of the M. W. Grand Lodge. Attest:

A. A. WELLINGTON, *Secretary.*

DEDICATION OF THE NEW TEMPLE.

THE dedication of the New Masonic Temple is definitely fixed for Monday, the 24th of June next. The details have not yet been matured, and no very definite information can, therefore, be given at the present time. We hope to be able to do so in our next issue. It is contemplated, however, to invite all the Lodges and other masonic bodies in the State to be present, and it is hoped and expected that they will come in full numbers. If they do so, it is reasonable to conjecture, that there will be from fifteen to twenty thousand brethren in the procession, and that they will present the largest and most imposing masonic display ever witnessed on this continent.

It is also expected that there will be a large attendance from the adjacent and other States, especially of Knights Templars, several bodies of which have signified their intention to be present. If his public duties will permit, the President of the United States and other prominent members of the Government will honor the occasion by their presence.

The different bodies will appear in full regalia, with their banners, and under their proper officers, and it is hoped there will be as much uniformity as possible in their personal dress.

The anniversary happens, unfortunately, to fall this year on Monday, which may occasion some inconvenience to the Lodges and brethren in the distant parts of the State. We think, however, that this may be measurably overcome by arranging for special trains to leave on the preceding evening or early on the morning of the day. But it will be necessary that this should be attended to in season. Most of the Bands in the State, we understand, are already engaged, and the Lodges are active in brushing up their regalia for the occasion. The day will form an epoch in the history of Masonry in Massachusetts; and every Mason in the State, unless prevented by age or infirmity, should add to its numerical interest by his presence.

A WILFUL disobedience of a lawful masonic summons is a high masonic offence, and subjects the offender to the highest grade of punishment.

MASONRY is flourishing in Colorado. Chivington Lodge, at Central City, has 131 members; Denver has 99; Nevada, 61; and Golden City, 59.

LETTER FROM THE PRINCE GRAND MASTER OF THE NETHERLANDS.

We take pleasure in laying before our readers the following autograph letter from the Grand Master of the Grand Lodge of the Netherlands: —

Grand Lodge of the Netherlands.

To the Grand Lodge of Massachusetts, Boston.

M.·.W.·. and H.·. BBr.·., — On the 27th November of last year, the day designated for the celebration of the semi-centennial anniversary of my Grand Mastership, deferred by the unhappy conditions of the month of May, the Grand Secretary of the Grand Lodge delivered to me, from you, a document embracing some resolutions proposed in relation to me by the M.·.W.·. and H.·. Br.·. Winslow Lewis, and unanimously adopted by the BB.·., being in the conclave at that moment.

This testimony of your sympathy, in an event you rightly qualified as unparalleled in the whole history of the Order, these cordial congratulations of the transatlantic BBr.·., these fraternal greetings, were received by me with gratitude, and provoked the most agreeable feelings.

The recollection of the circumstance that your forefathers dwelt in Holland, and embarked form her shores for America, prove that the cord which united the two nations in past times is not broken, but fortified by the sentiments which the Order can make.

Partaking this opinion, and testifying my thankfulness for your most kindly congratulations and fraternal regards, I sincerely express the wish that the craft may spread on your regions all the blessings which it can bestow by a true observation of its rules.

Receive, M.·.W.·. and H.·. BBr.·., the assurance of my most sincere consideration and fraternal affections.

Frederick Pr. of the Netherlands,
Grand Master.

Hague, 23d February, 1867.

INCORPORATION OF LODGES.

The following amendment of the Constitutions of the Grand Lodge of this Commonwealth was submitted to that Body at its Communication on the 13th ult., and referred to a committee, to be acted upon at its meeting in June next, when it will undoubtedly be adopted: —

"Part V., Sect. 23. — No Lodge shall receive or act under any corporate charter, granted by any legislative or political government; and the receiving of such charter of incorporation or acting thereunder by any Lodge under this jurisdiction will operate as a surrender and revocation of its charter from this Grand Lodge."

ON THE PRINCIPLES OF FREEMASONRY.

BY BR. SIR ARCHIBALD ALISON, BART.

The Provincial Grand Master, Br. Sir Archibald Alison, Bart., prefaced his address by remarking that, often as it had been his privilege and great gratification to preside at meetings of this kind, the Masonic Festival at Glasgow, he could safely say that he never rose at them with so much pleasure as he did on the present occasion, seeing before him an assembly unprecedented, he might say, in Scotland, in point of numbers, respectability, and influence. He was delighted to see such a large gathering of people to testify their adherence to and approbation of the principles of Freemasonry. They could easily see that some cause must have been at work to produce so great an accession to the ranks of Freemasonry as was proved by the assembly before him, and it was not difficult to tell what that cause was. Sir Archibald then adverted to the proceedings in connection with the recent appointment of a Grand Master for Renfrewshire. He rejoiced in what had taken place, because it showed how highly the offices of Freemasonry were regarded in Scotland, when two gentlemen of character and position and great fortune competed so ardently for the post in question. The result of this had been great additions to the ranks of Freemasonry, and the present festival showed that the Freemasons of Glasgow, if they conducted their contests like men, concluded them like Freemasons. It was good that their quarrels ended, like those of lovers, in the renewal of amity.

The Provincial Grand Master then proceeded as follows: He was sure it was the desire of all present that the principles of Freemasonry should spread widely throughout society, and he could assure them, from a recollection which he was sorry to say extended over sixty years, that the world has seldom, if ever, in the course of his experience, been so divided, or the principles of Freemasonry so much set at naught, as at present. Since those reunions began, wonderful changes had taken place, and most of these changes for the worse had arisen from setting the principles of Freemasonry at naught. The expected reign of peace, justice, and equality in the Republic of America had been broken by a contest of unprecedented vehemence and devastation, a contest, which, in four years, had cost the lives of about 400,000 men and the contraction of $600,000,000 of debt. If they looked to the other side, they saw in Germany nothing but the indulgence of the selfish passions. They saw Denmark spoliated without a vestige of protection. They had likewise seen a great power conclude a dreadful war in seven days. South of the Alps they saw the Pope about to be driven from his capital, which his predecessors had held for a thousand years. Again, on the other side, westward, he was sorry to say, they found that the demon of war had even infected our own shores. They were every day in expectation of an outbreak, and that very day they had received intelligence of the first serious act of hostility.

Where would they find a remedy for this state of society, in which the angry and selfish passions had acquired so great a preponderance? He had no hesitation in saying that it could only be found in the spread and increased influence of the principles of Freemasonry. They need not be surprised at greater results arising from less promising causes. Let them recollect that the fate of the world had been changed by a faith which began from still smaller numbers.

Eighteen hundred years ago, principles were preached on the shores of Galilee which then had the most unpromising of all appearances, for they were surrounded by hostility on every side. Where were these principles now, and where were the powers which endeavored to oppose them? The principles of Freemasonry were the principles of loving their neighbors as themselves — the principles of the Gospel. Having laid Freemasonry on that foundation, he left it there to take its chance in all future ages. There was another circumstance which he thought he should bring under their notice on this occasion, as commemorating an event of unprecedented importance and interest which had occurred within these few months. By the patriotic efforts of English merchants, aided by the skill and talent of English philosophers, among whom, he was happy to say, their friend and countryman, Sir William Thompson, bore a high place, they saw a cable laid betwixt Great Britain and America. They saw, as it were, two nations, separated by 3,000 miles of ocean, shaking hands at the bottom of the great sea. They might well be astonished at such an event, and to observe how human ingenuity and perseverance and talent acquired such a marvellous power over the most evanescent and the most ephemeral power of nature. We saw that these powers of nature gave way to the effects of human perseverance. So rapid was the progress of science in these respects, and so wonderful the changes made, that he did not despair, if he lived a few years longer, of being able at this annual festival to send a message to New York at the commencement of the proceedings, and to get an answer in return before they separated. There was one peculiarity of this which was even more extraordinary. It was, that the researches made to discover the lost cable had shown that the bottom of the Atlantic was composed of a white blanket or covering of powder, which stretched over the surface 1,500 miles in length and 1,300 miles in breadth. In this soft bed the Atlantic cable was lying, and the power of the electricity was every day acquiring additional force, so that it was found the lost cable, which had lain in this white bed, had an electric power far greater than that sent in by the hands of the workmen. Here, then, was this provision of a snowy bed for the Atlantic cable by the hands of nature; and by whom was it made? Was it made by the giants who were said to have once inhabited the earth? No! Was it made by the conquerors who had brought to bear on it the powers of empires? No! It was made by little creatures, so small that they were quite invisible to the naked eye, and could be detected only by the power of a microscope, and ten thousand of which could be put into a walnut-shell. Was it possible to conceive of any thing so extraordinary as that a substance of this description should have been spread over such a surface from time immemorial, and done by living agents like these, and that it was by means of their agency that the great problem of uniting Great Britain and America, he trusted in perpetual bonds, had been accomplished? This was a most extraordinary proof of the Divine prescience; and if any man, after seeing that, and how it had come about, did not believe in the existence and superintendence of a Supreme Power, he would not be converted though one rose from the dead. But there was more in that than this. This powder lying at the bottom of the ocean was made of limestone, a most fertilizing ingredient. Now, observe what has been going on. By the operation of these little impalpable creatures, while the world had been fighting on the shore, why, the creation of a new continent had been going on, not under our eyes, but almost under our feet. The Atlantic was stored with vegetable matter, and also with the remains of fishes, and there was also this white powder made by these little laborers, which was of this essentially fertilizing character. Down below in the bowels of the earth there was an enormous mass of perpetual fire. It was not generally known, but it had been ascertained that at the distance of thirty-five miles below the earth where we stood, the heat was so intense that, not only would it melt any metal, but hold the very rocks of granite themselves in solution. What was the purpose of nature in covering so large a part of the earth with the waves of the ocean? The object he apprehended was, it was a speculation of interest, but he could not avoid mentioning it, that the Atlantic Ocean was the great workshop in which Nature was preparing additional land for the use of man. The time would come when the superabundant heat would expand, when the ocean would be raised up, and a new earth would rise out of the bottom of the Atlantic. Thus, should the old world become choked up with inhabitants, and new space be required for the human race, this space would be found provided in this new continent created by the little laborers, and from the animal remains at the bottom of the ocean. Should that time ever come, they might feel assured of one thing, that the new earth for man would be as well adapted to his necessities and to promote his happiness as that which we now inhabit. They might be sure that the earth would be inhabited by a happy, industrious, and prosperous race, and they might be sure that the labor of man would overcome all obstacles. And when that time came, the voice of praise, he trusted would ascend from the temple, the song of birds be heard in the fields, and the principles of Freemasonry overspread the earth as the waters cover the sea. The learned and eloquent baronet concluded with the lines —

"Then shall the flocks on thymy pastures stray,
And shepherds dance at summer's opening day.
Each wandering Genius of the lonely glen
Shall start to view the glittering haunts of men,
And silence mark on woodland heights around
The village curfew, as it tolls profound."

HON. TIMOTHY BIGELOW, P.G.M.

PEPPERELL, Feb. 14, 1867.

BR. C. W. MOORE.

IN looking over the records of St. Paul's Lodge, I find the next W.M. (after W. Oliver Prescott, Jr.,) was the Hon. TIMOTHY BIGELOW, who was chosen Dec. 28, 5801, and held the office to Dec. 27, 5802. He was the son of Col. Timothy Bigelow, of Worcester, who commanded one of the Massachusetts regiments in the Revolutionary War. My uncle, Col. Jonathan Bancroft, of this town, used to tell me, when I was young, that he was an excellent officer, as he served as *waiter* to him for a number of months, in those days that "tried men's souls." As this distinguished man and brother Mason deserves a notice in your Magazine, I have tumbled over records and books to obtain what I have committed to paper. Brother Timothy Bigelow was born April 30, 1767; graduated at Harvard College in 1786;* read law with Hon. Levi Lincoln, Senr.; and opened an office in Groton in 1789. He was eminently successful in the practice of his profession, a sound lawyer, and distinguished advocate and counsellor. He was chosen representative of the town in 1798, and in each of the next succeeding thirteen years, except 1803. In 1802 he was chosen one of the Executive Council, and taken from the House of Representatives to fill that station, in which he served two years. In October, 1806, he removed with his family from Groton to Medford, and opened an office, for practise, in Boston. He represented the town of Medford in General Court, most, if not all the years, from his removal there to that of his death. He was Senator for Middlesex from 1797 to 1801, and Councillor again in 1821. He possessed an admirable talent for presiding in deliberative and other assemblies, and had opportunity to exercise that talent by being Speaker of the House of Representatives for eleven years, as well as by presiding in numerous literary and charitable societies, of which he was a member. Law and politics were not the only sciences in which he excelled. He was a great student and general reader. Books in all the liberal arts and sciences were his familiar acquaintances. His conversation in private and social circles of his friends was highly exhilarating, and none ever spent an hour in his presence on such occasions without enjoying a rich feast of intellectual entertainment. (He died May 18, 1821, aged 54.) In 1798, April 4, he delivered an oration at Amherst, N.H., at the interment of Hon. Samuel Dana, W.M. of Benevolent Lodge of Free and Accepted Masons, at which were present delegations from St. Paul's, and other Lodges, who had assembled to pay their respect to him who, but a few weeks before, was seated in the East, "affording light and instruction to his brethren." He closes his oration in these words: "But the testimonial roll shall long remain incorruptible, and the sprig of sweet remembrance shall flourish on his grave. While with funeral pomp and masonic honours we transfer the remains of our departed brother to the house of silence, in imitation of the wise Solomon, the second founder of our Order, let us resolve to serve our Supreme Grand Master on high with a perfect heart and a willing mind, that so being duly prepared, when we shall be transferred from the Lodge here below, we may gain admittance into the Sublime Lodge above, there to meet our departed brother, and perfect that affection which had its origin on earth." What a noble mind! Soon ripe for immortality! He wielded the mallet of St. Paul's, and the M.W.G. Lodge of this State, with order, law, and religion. As a brilliant orator, freemason, and statesman, his name will remain on perpetual record. I hope if there is another Lodge formed in this State, that it will be named Timothy Bigelow Lodge.

Yours in the bonds of Freemasonry,

LUTHER S. BANCROFT.

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* The Hon. Timothy Bigelow delivered a eulogy on the character of Washington, before the Grand Lodge of Massachusetts, on the 11th of February, 1800. His language is as follows: "The information received from our brethren, who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes us abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art."

SYMBOLISM.

THE pillars by which all grand edifices are supported remind us of the stability of the Great Author of all things; the vaulted roof, the universality of his Providence; the square, without which the building could not be duly formed, is characteristic of the symmetry which pervades his works, and also of his justice and equity toward us, which we are ever to imitate with respect to each other; the compass is necessary to avoid erring from the prescribed line, which he has so undeviatingly observed, and by which we must regulate our actions, nor ever allowing ourselves intentionally to transgress the excellent laws he has given us for our government. The level evinces the equal regard he has had to the happiness of mankind, and enjoins our kind and affectionate treatment of each other, without preference to any, merely on account of their external rank, attending alike to the just claims of all, according to their ability. The white aprons and gloves we wear are symbolical of the innocent lives we make profession of, on our initiation; and our processions are a public avowal of the harmony and fraternal affection by which we are united. In short, the whole of our proceedings, from the foundation stone to the completion of the fabric — every implement employed in erecting it, and every part of the edifice when constructed, serve as mementos, to keep alive in our remembrance the stupendous works of nature and their Supreme Author; the relation we bear to him; the revelations of his will, by which he has so condescendingly made himself known to us; the obligations we are under to love one another as the children of the same common Father; and the imperious necessity of our obeying, reverencing, and adoring him, if we have any regard to the favor of our Supreme Judge, whose unerring wisdom cannot permit the guilty to escape condemnation. — *Review.*

HYDE PARK LODGE.

By some mistake or oversight, a notice we had prepared of the constituting of this Lodge at the proper time, failed to get into our pages. The ceremony took place on the evening of the 31st December last, in the presence of a large number of brethren. The ladies were admitted to witness the ceremony of installation; at the conclusion of which, the company were escorted to an adjacent hall, and partook of a handsomely spread collation.

The Lodge has a fine hall, neatly fitted up and furnished, and it is in the hands of enterprising and zealous brethren. Its roll of membership is large for a young Lodge, and bears the names of many of the most respectable and active men of the beautiful village in which it is located. The officers for the present year are as follows: —

E. P. Davis, W. M.; C. F. Gerry, S. W.; William W. Colburn, J. W.; S. A. Bradbury, Treasurer; Charles A. Jordan, Secretary; D. S. Hill, S. D.; William U. Fairbairn, J. D.; William A. Bullard, S. S.; James L. Vialle, J. S.; C. C. Bradbury, Chaplain; A. B. Galucia, Marshal; N. Hebard, I. S.; Francis H. Caffin, Tyler.

EXCELSIOR LODGE.

This Lodge, having worked its year under a Dispensation, received its charter at the late quarterly communication of the Grand Lodge, and was constituted and its officers installed by the M.W. Grand Master, assisted by his officers, on the evening of the 18th ult. It is located in the pleasant village of Franklin, in Norfolk Co., and has been very successful the past year, with encouraging prospects for the future. It has a small but neat and convenient hall, and is well officered, as follows: —

Rev. Salmon W. Squire, W. M.; William B. Nolen, S. W.; James H. Shaw, J. W.; Robert H. Bruce, Treasurer; John A. Davis, Secretary; Horatio Stockbridge, S. D.; William Young, J. D.; Henry W. Corson, Chaplain; William A. Stanly, Marshal; George R. Pain, S. S.; Jessee L. Nason, J. S; Henry E. Corbin, Tyler.

IMPOSTORS.

The country is full of travelling beggars, nine-tenths of whom are the veriest impostors, and the Craft are the legitimate subjects for their plundering. They are generally adepts in their profession, and prepare themselves in advance with forged letters and borrowed or stolen certificates or diplomas. The stories they recite are pathetic, and the falsehoods they repeat are difficult to detect; and, from the proverbial kindness of the Craft, they rarely fail in successful raids upon treasuries or pockets. These pests are of both sexes. Women ask assistance because of some relation to a Mason — as wife, widow, daughter, mother, or sister. Most of such cases are sheer attempts at fraud, and the sooner you refuse them the better for both. If, however, a genuine claim is presented, and the applicant can satisfy you that she is worthy, and her claims are legitimate, her necessities should be promptly cared for. But a true woman, with substantial claims upon the Craft, will rarely be found travelling over the country under such circumstances.

The men who apply are of several descriptions. They are, first, miserable drunkards, degraded and besotted. In better days they were probably Masons, but have forfeited all right to recognition, and will spend the money you give them at the next whisky shop they find, and then go and beg for more. Another class are regular impostors — keen, shrewd, and villainous. They have picked up a little knowledge unlawfully, perhaps stolen a diploma somewhere, imposed upon some credulous and unsuspecting innocent, by which they have added to their stock of ideas, until they can venture on bold movements, and often "deceive the very elect." They are able to dress comfortably, travel extensively, and live well — from the charity funds of Lodges or the benevolence of Masons. They play a large game, and generally ask for large donations, sustaining their plea by well conceived and plausible falsehoods, told with an apparent sincerity and confident earnestness. Sometimes they overdo their part, and fail altogether; at others, and too frequently they succeed finely. Beware of these well-dressed, gentlemanly, bold-faced beggars.

There is another class who depend entirely upon the sympathy they can excite. It is a story of suffering, misfortune, robbery, or something of the kind. Their pocket-book was stolen on the cars, with all their papers, diploma, etc.; or they unfortunately lost their money while midway on a journey, and only wish to borrow enough to reach home, when they will immediately return it. In short, it would be an endless task to describe the various characters and pleas and conditions presented. Our advice to all is, give to none, either from the Lodge or your pocket, until you have *satisfactory* evidence that they are *worthy*, then give liberally. But remember what an experience of thirty years has proved to us — that nine-tenths of the travelling beggars are sheer impostors, and utterly unworthy. — *Weekly Review.*

ANTIQUITY — St. JOHN — DRUIDS.

BY H. P. H. BROMWELL.

The masonic is a most ancient and honorable Fraternity. Has it not been the beginning and end of every human institution which has passed away? And who have been its greatest lights and its principal defenders! Are they not to be found among the crowned heads and princes of the world, — men who have stood first in the arts and sciences, and whose names are most distinguished in the annals of history?

What are the moral lines of the two Saint Johns? Not St. John the man, but St. John the *character;* for Masonry is a symbolical institution; it does not worship the man, it does not worship the thing, but it worships the Grand Architect of the Universe according to the principles revealed in the great moral trestle-board, which is the first great light of Masonry; and it regards the symbolical character of those who have made themselves distinguished as servants of the most high God. Therefore the characters represented, St. John the Baptist and St. John the Evangelist, stand as two twin pillars; stand as two perpendicular lines, between which is placed the circle, as the pillar of the north and the pillar of the south, corresponding with the sidereal sphere; stand as the summer and winter solstices; stand for the day when the sun is at its meridian height in the summer, and for the day when he is at the lowest point in the winter.

Before the armies of Cæsar had conquered the region in which the Germanic Confederation has since been formed in central Europe, the Druids assembled on St. John's day, clad in white aprons and milk-white baldrics, and white gloves of lamb's skin, and cut the sacred evergreen of mistletoe from the boughs of a particular tree with a golden knife, which was kept sacred to Balder, the god of light — for the pillar of the south is the pillar of light. The day of Balder is the day of the sun's reaching the highest meridian; and the opposite day was the winter solstice. Was it elsewhere otherwise? In what land have men been ever so sunk in paganisn, that the worship of the sun in its meridian at the summer solstice did not form a part of their religious ceremonies? In the most ancient lands, in which have been dug up the stone jewels of the master, they assembled on the night before the rising of the sun on the grand solstitial morning; and there, with wailing instruments of sound, and with the semitones of mourning, they celebrated the death of the sun, and his descent into the grave; and there they remained until the break of day, when Aurora in the east bid them arise to meet the sun at his coming; when the chrysolite gates of the morning were thrown open, that he might pass upon his course through the skies, songs were sung and shouts were heard, and the clangor of brazen-lipped instruments rang throughout the temple. Thus they celebrated, year after year, the triumph of light, even long after they had lost the kowledge wherefore they had worshipped light at all. But we, as Master Masons, are well informed why those who were enlightened in ancient times did these things, and why we also worship the True Light.

DEATH OF EMINENT PAST GRAND MASTERS.

Past Grand Master Bierce of the Grand Lodge of Ohio, at its recent session, reported the following elegant and graceful tribute to the memory of Past Grand Masters Lewis Cass, Thomas Corwin, and Wm. B. Hubbard: —

The announcement of the death of these eminent Grand Masters, who so long and so faithfully presided over our deliberations, and moulded and guided our institution from its infancy in this State, causes a feeling of despairing sorrow akin to that felt by our ancient brethren, when the body of our Grand Master was found on the field west of Mount Moriah. When we see our Grand Masters thus stricken down we are almost ready to exclaim, "I fear our treasure is forever lost!"

But they have left a bright and shining example behind them: in their masonic lives they have taught us that we are here solving the great problem of life, the demonstration of which will be revealed in eternity only.

To them now it matters little whether this Grand Lodge, over which they so long presided, shall twine its emblems with cypress, and drape its altars in mourning, or whether the wild winds of Heaven alone shall chant their requiem. But we owe a debt to their memory. "The teachings of our Order make us so value every man as to take some interest in his life, and not to be unconcerned at his death, and if he be one endeared by the mystic ties of our ancient Brotherhood, that interest is deepened. But when brothers, distinguished, influential, and beloved, wherever their virtues are known, have fallen, our hearts feel no ordinary grief, and our minds are pressed with the sense of sorrow that recognizes a great common loss."

In our M. W. Past Grand Masters who, during the past year, have been called from their labors on earth to, as we fondly hope, everlasting refreshment in the Grand Lodge above, "we recognize the true and trusty brothers of the Order, the enlightened and practical Craftsmen in our great moral work, the wise and judicious counsellors in the assembly of its Masters, and the discerning and thorough students of the great cardinal principles upon which our Order is founded, and by which it is controlled."

To honor such men after death is a duty to the living. It furnishes an incentive to virtuous actions, to useful life. The hope of being affectionately remembered, when we have passed to that bourne from which none return, is one of the deepest fixed principles of action in the human breast. Almost as gloomy as the idea of annihilation is the thought that we must not only cease to exist, but that we shall also soon be forgotten. None are so high as to be above this desire of remembrance. None so low as not to be ambitious of it.

From the earliest ages we find evidence of this desire. It has been the great impelling force that has driven the soldier to the cannon's mouth, and caused thousands to sacrifice themselves for their country. It was the proud hope that their acts would find a place in the records of history, and their names be inscribed on the tablets of posterity. The Pyramids of Egypt, erected at a period so remote that history cannot give us the age in which they were built, were constructed to commemorate the lives and acts, and names and deeds and power of their mighty builders. On the granite walls of Thebes, too, are sculptured the history of her greatness and her power, her hieroglyphics, — centuries before writing was invented, — her history was so accurately delineated, that at the present day, nearly three thousand years after the inscriptions were made, we can read her history, her greatness, her victories, and her power.

Passing over these monumental histories of antiquity, we find the same desire to live in remembrance in modern days.

The monuments of Nelson in London, of Napoleon in France, and Washington in the United States, each is to commemorate the deeds and virtues, and transmit the names of the great or the good to posterity.

The same desire is found in the more humble walks of life, in the cemeteries that are seen in every land dotted all over with marble mementoes of the dead, recounting their virtues, if they had any; but too often, by ascribing to them virtues they never possessed, stigmatizing their memories by a falsehood on their sepulchres.

These monumental inscriptions, as well as funeral panegyrics, should be authentic history. If tombstones and *post-mortem* history were a true record of the judgment of posterity on the dead, it would be a great incentive to a virtuous life. If *post-mortem* praise were only bestowed on good and glorious actions, it would excite to good and glorious lives that would adorn the pages of history.

How bright and glorious is the history of the great and the good in past ages, as delineated in epitaphs written by God himself! Of Abraham, it is said, "he was the friend of God;" of Enoch, that "he walked with God;" of David, that "he was a man after God's own heart;" of John, "he was a burning and shining light." In modern times, it is said of Washington, "He was the Father of his Country;" of Howard, "he was the friend of suffering humanity."

Even those, the record of whose deeds were never inscribed on stone or parchment, have their histories, written on materials more lasting than brass, more durable than marble, on the character of the future.

As in the physical world, not one atom of matter perishes, so in the moral world, nothing is annihilated. Not an oath is uttered, not a crime committed, but their discordant sounds vibrate through all coming time in the wide-spread current of public immorality. Not a prayer is breathed, nor a good or virtuous deed performed, whose history is not stamped on the page of the future by the indelible seal of the Almighty.

The history of every one is thus certain, really inscribing itself on Time's tablets, which, when made, they never can amend or alter. When the reckless hand of passion has torn out the pages of life to light its own fires, and we count with trembling fingers the few that remain, then how heart-rending the thought that no power on earth, none in Heaven, can restore to us a lost moment in which to amend or correct our history. As our life has been, so will be our history, and so it will be even while "the Heavens shall pass away as a scroll."

Such is the importance of precept, example, and the history of those who have gone before us, in forming our character, and, through us, transmitting their good deeds to posterity.

While a commemoration of the virtues of the great and the good can avail them naught, after they have passed to the tomb, it is eminenently proper as an incentive to virtuous actions in the living.

While we commemorate the virtues and masonic record of our Past Grand Masters, let us bear in mind that such commemoration is only useful as affects the living. Let us imitate their virtuous example, their unwearied labor in the cause of Masonry; the heat and burden of life's day of labor, with us, as with them, will soon be over, and our work will be tested by the square of an unerring overseer. Let us write a history for ourselves, that we persevered in the performance of every good word and duty, that we triumphed over every temptation, that we suffered not life's pains and ills to depress us, nor cause our faith to waver. Let us resolve to brighten the endless chain of Masonry that encircles the world, so that the master spirits of future Masonry may have no cause to shed a tear over its tarnished surface, or heave a sigh over its shattered fragments; but hand it over untarnished and unbroken, till time and Masonry shall perish together.

The Committee closed their report by recommending the following resolutions: —

Resolved, That in the death of our Past Grand Masters, Thomas Corwin, Lewis Cass, and William B. Hubbard, we are again called upon, by a most solemn admonition of our God, speaking in language that cannot be misunderstood, "Be ye also ready!"

Resolved, That the high civil and masonic honors attained by those worthy Past Grand Masters should be incentives for us to imitate their deeds and cultivate their virtues.

Resolved, That in token of our sorrow at the loss we have sustained in their death, the jewels of the Grand Lodge be draped in mourning until its next annual communication, and that a page of the printed proceedings of this Grand Lodge be devoted to such memorial of each said Past Grand Masters, as the M. W. G. Master may direct.

THE TRUE METHOD OF MASONIC RELIEF.

A SHORT time ago, a brother made application to a Lodge for five dollars. A brother in the Lodge stated that he saw him drunk the day before. The contribution was therefore refused. Upon being informed of the decision of the Lodge, the brother said to his informant, "It is a hard case; I have not a copper to save me, nor a mouthful of any thing to eat, nor a place to sleep to-night. Surely, I am a poor, miserable Mason." The informant was affected by the appeal, and gave him a quarter of a dollar. After he had given him the money, he thought he would watch the brother and find out, if possible, what he would do with it. He made his way as nearly in a bee-line and as rapidly as possible to a low liquor shop, and in less than half an hour, the quarter was disposed of for three drinks of whiskey. The brother, who had so kindly contributed his money to provide a lodging-place for the inebriate, deemed it to be his duty to confront the abuser of his charity, and reprimand him for his folly. He called him out from the shop and began his brotherly counsel. The inebriate listened with apparent respect to what his brother had to say, and affected penitence on account of his folly. He promised amendment, and reiterated the promise over and over again; and such was the eloquence of a second appeal for the sympathies of his brother, that he succeeded in obtaining from him another quarter, which he expended in the course of another half hour, and then he made his way to the station house, where he secured his night's repose.

A plain and pointed comment is this case upon the habit of administering relief in such manner. The brother that supposed he was doing service to one who was associated with him in the tender ties of masonic friendship, could not imagine that his second contribution would so soon follow in the wake of the first. But he was mistaken, and he was greatly mortified at his mistake. The case is by no means singular. Every day such abuses are repeated. The only way to prevent the abuse is to withhold contributions of money from drinking men, and to relieve their necessities by other means. Give the sufferer bread. Relieve his actual need in a way that cannot be perverted from its legitimate use and character as a true masonic charity.

Tender-hearted and indiscreet brethren are sometimes alarmed by the fear that the inebriate will starve. There is hardly any danger of such rusult. No brother was ever known to starve under such circumstances. Suffering is the result of inebriation. Hunger is the least part of the suffering, and the readiest to be relieved. It is the longing for the liquor that produces the affliction. No disposition has the drunkard to buy bread with his money. He can beg his bread, but generally, he must buy his liquor. The money he secures serves the purpose alone of purchasing the liquor. Nor will he ask for bread until he is pretty near to a condition of starvation. The floor of the station-house will, at any time, be in favor as a loding-place, for the satisfaction of partaking of the intoxicating draught.

There should be no such thing as masonic travelling mendicancy. There should be no such thing as masonic home mendicancy. Such mendicancy is almost always associated with drunkenness. Occasionally it appears in the form of laziness, and sometimes in that of the knavery that would supply the private coffer by the Lodge contribution. The morale of the masonic institution admits of no such pursuit. Every true and considerate Mason will labor to the extent of his ability in its prevention. — *Masonic Review, Baltimore.*

A GRAND MASONIC FETE AT PARIS,

JUNE 15, 1867.

THE following letter which we have received from the Grand Master of the Grand Orient of France will be interesting to our brethren who propose visiting the Great Exposition at Paris during the coming summer: —

GRAND ORIENT OF FRANCE, PARIS, March 1, 1867.

To the Masonic Strangers and Lodges in correspondence with the Grand Orient of France.

BRETHREN, — The Grand Orient of France will celebrate this year the Summer Solstice by a GRAND BANQUET on the 15th June next.

On this occasion the presidents and delegates of all Lodges in correspondence with the Grand Orient will unite at Paris in a General Assembly; and, no doubt, the Great Exposition will bring together a large number of Freemasons from all parts of the globe.

The Grand Orient of France views this unusual circumstance as a happy occasion, that will bring together and unite all foreign brethren in one masonic family, and afford a fit opportunity for the celebration by its Lodges of the Great Festival of the Fraternity. It therefore invites the Masons of all the Orients who may be in Paris, and all the Lodges of its obedience, to unite and give this Festival a universal character. It will be a grand spectacle — a re-union of brethren coming from every part of the world, speaking different languages and of different habits, but united by the same sentiment — a sentiment of fraternity.

I do not doubt that all the brethren of the Grand Orient of France will heartily respond to this appeal. The assembly will be large. The circle of fraternal greeting and affection will be correspondingly large. The festival will be grand.

All our efforts shall be consecrated to maintain the dignity of our grand Institution. And I pray you, dear brother, to give this communication the greatest publicity possible.

With sentiments of esteemed and fraternal affection,

MILLINET,
Grand Master of the Masonic Order in France.

A BEAUTIFUL TRIBUTE TO MASONRY.

[Translated from the French for this Magazine.]

Extract from a letter written by an illustrious French poet to a member of the Lodge of Macon (France), in which Freemasonry is appreciated in the following manner: —

"I do not speak the language, nor do I know the rites of this fraternal institution; but I do know from you its heart and its works. In the secrets of the Lodges, I can see only a veil of modesty thrown upon truth and benevolence, to enhance their worth and beauty in the eyes of God and men. Were it not for this modesty, you would be telling your secret to men; but your actions tell it.

"In my judgment, you are but the great *Eclectics* of the mordern world; you take from all times, from all countries, from all systems, from all philosophies, the evident, eternal, and immutable precepts of universal morality, and with these precepts you form the infallible and unanimous tenets of the fraternity. You remove all that divides minds; you practise all that unites hearts; you are the makers of union. With your trowels you throw the cement of virtue in the foundations of society. Your emblems are but figures.

"If, in this interpretation of your dogmas I am not erring, one can raise the curtain of your mysteries without fear of discovering in them any thing but services rendered to humanity," &c.

These noble words, translated from the French, we are proud to quote here, for they are the glorious consecration of the grandest and most beautiful institution by the greatest and sublimest genius of modern times.

TRAUTMANN-PERRIN, *Translator.*

THE MORALITY OF MASONRY.

THE Hebrew, Christian, Mohammedan, and even some of the pagan systems of religion, have their peculiar codes of morals. The Christian system claims to observe the Hebrew code, in the main, together with much more, suited to a higher state of equality, and a more elevated conception of mutual rights, forbearance, forgiveness, and charity.

Hardly aiming at the spiritual understanding of elevated Christian morality, yet Masonry has its system of pure morals, set forth in allegory and veiled in symbols; a system of morality, based upon an educated knowledge of what is right or wrong, void of all bigotry, and constituting that religion in which all good men can agree, "without regard to country, sect, or opinion," and which conciliates true friendship among good men of different views, pursuits, sects, and opinions, who might otherwise "remain at a perpetual distance."

It becomes our duty to inquire how far this morality is to reach the conduct, habits, life, and dealings of a Mason.

We recur to the old charges. The first one specifies that "a Mason is obliged, by his tenure, to obey the moral law; that is, to be *good men and true*, or men of honor and honesty."

The third charge says, that "the persons admitted members of a Lodge" must not be "immoral or scandalous men, but of good report."

From the fifth charge we learn, that "all Masons shall work honestly on working days," and live creditably on holidays. That "the Craftsmen are to avoid *all* ill languages, and to call each other by no disobliging name," but are to behave *courteously* within and without the Lodge; that "none shall discover envy at the prosperity of a brother, or supplant him, or put him out of his work, if he be able to finish the same."

The sixth is explicit that we are to avoid all excess, or doing or saying any thing offensive, and that "no private piques or quarrels must be brought within the door of the Lodge, *far less* any quarrels about religion, or nations, or State policy." Also, that Masons are to act as becomes moral and wise men, to consult their health, and to avoid both gluttony and drunkenness, so that their families be not neglected or injured, nor they disabled from working; that they are to cultivate brotherly love, avoid wrangling, quarreling, slander, and backbiting, and defend a brother against the same, so far as may be consistent with honor, *and no farther.*

These charges, therefore, inculcate most strongly sobriety, industry, courtesy, and discretion; charity, forbearance, unity, and brotherly love. Before any candidate passes the threshold of a Lodge, he promises to "conform to all the established usages and customs of the fraternity."

In addition to all their esoteric instructions and engagements, in all the Degrees and Orders of Masonry, which are strictly of a moral tendency, Masons receive charges in the various degrees which are printed and published to the world.

The entered apprentice is taught to mention the name of God with reverential awe, and to esteem him as the chief good; to do by his neighbor as he would wish his neighbor to do unto him; to avoid *all* irregularity and intemperance; to be a quiet, true, just, and peaceful subject; to conform with cheerfulness to his government; to avoid censure and reproach, and to let nothing influence him to be guilty of a dishonorable action; to guard the secresy of Masonry, and to recommend no one for masonic honors who will not conform to these rules.

In the second degree, advancement in knowledge is enjoined, together with candor in judging, and justice and friendship in admonition.

The Master Mason is charged to be faithful to his trust, and to support the dignity of his character on every occasion.

The Mark Master is taught that his conduct should be such as will stand the strongest test.

A Past Master promises all these. The Royal Arch Mason is to add to all these, fervency, zeal, fidelity, and affection.

The morality of Masonry embraces —

1. Reverence for Deity and his laws.
2. In all human relations to do as we would be done by.
3. A system of politeness and courtesy, real and genuine.
4. Thorough good breeding, candor, consideration, and justice
5. Industry, sobriety, continence, frugality, and fidelity.
6. Watchfulness, secresy, and caution; and
7. Earnestness, zeal, and fervency.

What more is asked of us as moral men? — *Trowel.*

SIGN OF THE GOOD SHEPHERD.

In the "Griechische Reizekizzen" of Mr. Hettner (Brunswick, 1853), are some remarks which throw light on the "sign of the Good Shepherd." The author is speaking of the great quantity of lambs that are slaughtered and eaten in Greece during the season of Easter, and this leads him to the following statement: —

"When the Greek carries home his lamb, he slings it round his neck, holding it by the feet crossed over the breast. This is to be seen with us also, but the sight is especially attractive at Athens, for it was in this manner that the ancients represented Hermes as the guardian and multiplier of flocks. So stood the statue of Hermes at Olympia, Occhalia, and Tanagra. Small marble statues of this kind have even come down to us, one of which is to be seen in the Pembroke collection at Wilton House; another, a smaller one, in the Stoa of Hadrian at Athens. This representation, however, appears most frequently in the oldest works of Christian art, in which the laden Hermes is turned into a laden Christ, who often called himself the Good Shepherd, and expressly says, in the gospel of St. Luke, that when the shepherd finds the sheep, he lays it joyfully on his shoulder."

Although it is undoubtedly true that the idea of the Good Shepherd is of pagan origin, yet it was early adopted by the Christian as a religious emblem. It is of course derived from the parable of our Saviour, related in the 15th chapter of St. Luke. The Good Shepherd bearing the sheep upon his shoulders, the two hands of the shepherd crossed upon his breast, and holding the legs of the sheep, is a very common subject in the paintings of the earliest Christian era. It is an expressive symbol of the Saviour's love — of him who taught us to build the new temple of eternal life — and consequently, as Didron says, "the heart and imagination of Christians have dwelt fondly upon this theme; it has been unceasingly repeated under every possible aspect, and may be almost said to have been worn threadbare by Christian art. From the earliest ages, Christianity completely made it her own." — *Trowel.*

THE CRAFT IN OLDEN TIMES.

Rev. Dr. Nicholson delivered in Chicago, a few evenings since, a lecture on Masonry, from which we make the following extracts: The first question, the speaker remarked, which it behooves one to ask was, "What is Masonry, and what is the intent and purpose of the Order?" In his opinion, it comprised all that was good and noble in the world, and its teachings were those that our Lord Jesus Christ had inculcated into the hearts of his disciples. It was benevolence, virtue, charity, brotherhood, and the reaching out of the hand to the poor and suffering. It softens the couch of the dying, and puts bread into the mouths of starving children. He did not deny that bad men had become and were members of the Order, but they were as much out of place, as Satan in heaven.

Masonry put the whole world upon one platform — that was its mission. Men of every nation were brothers, and the children of the one were the children of the other. Masonic sympathy makes men one. It breaks down the barriers of feuds existing between men, and gives them courage to grasp each other's hand, and call themselves brothers, and act as brothers toward one another. Masonry had a common purpose and a common language all over the world. No matter in what clime a Mason may find himself, the symbols were the same as he was taught in his own land, and an understanding was immediately effected. The chief glory of Masonry, however, consists, not so much in the beauty of its ritual, the pageantry of dress, or the aptness of their symbols, but in their acts and teachings. Masonry recognized the God, our Father, as being a protector of all men. He was not the God of the Jews, or the Gentiles, or the Mohammedans, but belonged equally to all men, and loved all men alike. The God of Masonry was a God of mercy, the father of the bad as well as the good, and all would receive equal mercy and forgiveness at his hands.

The arch of Masonry was based on faith, the keystone was hope, but the inner altar was symbolic of sympathy. Masonry lifts men above earth, and places them, while on earth, in close communion with the Father of all men. The lecturer did not want to be understood that Masonry and Christianity were one; on the contrary, they differed widely. While one set forth the great truths of God in undefined terms, and left men in doubt, the other set forth the creed in beautiful symbols and allegories that went straight to the heart, and opened all men to recognize the one God — he that is the Father of all. The checkered parchment of Masonry is symbolic of the life of man; that we are here to-day and there to-morrow; that some people in the world are rich and others poor; that to-day we may be happy, but to-morrow, miserable; and that, therefore, we should exercise charity toward those who were not in the same condition of life or prosperity with us. Voltaire, the speaker continued, tells us that when the body is in pain it is a relief to open the veins and let out the red-hot current, and thus get rid of trouble. But Voltaire was not a Mason. This Order taught that the man who would slay himself was as guilty of murder as he who would slay his neighbor, and both were cowards, unworthy the name of man. This is modern Masonry.

KNIGHTS OF MALTA.

Rev. Br. Holland, of Kentucky, lately made a *visit to the Island of Malta*, and gives his reflections thereon, dated, Malta, Dec. 8, 1866, and addressed to the Sir Knights of the Grand Commandery of Kentucky.

I rest awhile, on my pilgrimage to Jerusalem, in a spot which, to our common affection, is indeed a sanctuary — Malta — the island where the dauntless crusaders took refuge after their disasters in the East, and where, through nearly four centuries, they maintained the unity and magnified the glory of their Order. Here are the impregnable fortifications they reared for defence, and the splendid temple they erected for worship, and the hallowed soil upon which, in well-fought battle, they poured out their blood as a sacrament to Christendom.

Here they planted the cross they had chosen as the emblem of their faith and life, the cross they had seen driven from its native hill before the crescent of the infidel, and around it rallied for a final struggle, whose story is familiar to the world, and has furnished mankind with some of its sublimest examples of heroism and self-sacrificing nobility. Here, too, their ashes rest in marble sarcophagi, and their memory, like a sweet smelling savor, imparts to every object the perfumes of its own sacred associations.

I have, Sir Knights, — though I can scarcely realize it myself, — I have this day strolled through the narrow strade of Valetta, looked from its high walls far over the sea once red with the wrath of Saracen artillery, sat down in the hall where, in clear summer weather, the wearied warriors touched glass to glass, and drank the merry bumper of refreshment after strife, and the solemn pledge of eternal fidelity to their cause and one another's weal. I have this day stood in the knave of St. John's Cathedral, contemplated beneath my feet the magnificent mosaic pavement, every slab of which is inlaid with the arms and inscribed with the epitaph of a deceased Grand Master; gazed upon its lofty, arched roof, frescoed with rare allegoric paintings time has strangely dimmed, but, by that dimness, rendered all the more holy; sauntered among the chapels devoted to the use of different nationalities, and decorated with mediæval pictures of wonderful beauty, beheld, on either side, the famous silver railing, suspended from silver plates engraved with their history, the keys of Rhodes and Jerusalem, never surrendered, but brought hither by three valiant champions, and locked by their stout hearts and stalwart arms in invincible custody, and almost bowed with the homage of admiration before the peerless statuary, carved from a solid block of purest marble into a life-size and life-like representation of the Baptism of Jesus by John, the tutelary saint of the Order, to whom the Cathedral is dedicated.

I only enumerate, because it were presumption to attempt more. Description is impossible, and even if it were not, the mind is too much awed by the recollections which crowd upon it like the ghosts of the dead into whose mausoleum it has intruded, to think of studying for description. It falls back upon itself, too absorbed in its own emotions to calmly consider the grandeur that has aroused them.

From St. John's I went to the Governor's palace, and was conducted by a valet through its various apartments, furnished with regal opulence and relics of more than regal worth. Like that of St. John's, though not so old, the floor is a marble mosaic of heraldic shields. The halls are lined with full suits of armor, exhibiting the size of the successive Grand Masters. I was shown from among these the mail worn by La Valette himself, probably when he led his intrepid followers in fierce sally against the beleaguerers. I was shown his sceptre also, and the shoulder-piece and sceptre of Vignacoux. In a large room set apart exclusively to the antiquaries of Malta, I found many other articles of lively interest to all who, like ourselves, claim legal descent from their original possessors. In the number are a rope cannon captured from the Turks, and several piles of immense stone balls shot from similar guns against the city during its investment; the sword of Dragut Raes, taken from his nerveless grasp when slain in one of the many attacks he had made against the Knights; the identical trumpet that sounded the retreat of L'Isle Adam from Rhodes, and, more ancient and historically valuable than all, the original bull of Pascal the Second, receiving under his protection the Hospital of St. John's, of Jerusalem, passed in the year 1113 A.D.

It was a religious holiday in Malta. From nearly every church-tower the bells mingle their chimes in musical appeal to prayer. A mild, celestial amber, like a commissioned angel, spreads its bright, etherial wings over land and sea and breathes benisons alike on body and spirit. Nor am I, albeit not a Papist, an excommunicant from the blessed influence of the scene. For, if ever in my life, I have to-day felt superstitious, an idolater at the shrine of memory. Thought has been swinging up its incense of veneration to the immortal prowess of the departed; affection, inhaling the aroma, has been inspired thereby to kneel and offer sincerest orisons to the Heavenly Father for the absent loved; masonic zeal has, in spirit, rehearsed the impressive rites of the Degrees of Knighthood, and chanted joyfully the hymn of the resurrection; and thus all the faculties, clad in priestly robes, have been holding within the soul solemn high mass, in harmony with that which the bishop and his clergy celebrate in the cathedral choirs.

And now, Sir Knights, I propose you, as an adieu, a libation of brotherly esteem and ardent prayer for the prosperity of our society throughout the world, a libation in which, I am sure, you will participate with me and drain the brimfull chalice.

ORIENT LODGE.

At the regular meeting of the Orient Lodge, South Dedham, the following gentlemen were installed as officers for the current year: J. E. Everett, W. M.; W. H. Gay, S. W.; H. R. Jenks, J. W.; Joseph Day, Treasurer; G. L. Rhoads, Secretary; J. A. Rhoads, S. D.; A. M. Shapleigh, J. D.; G. H. Morse, S. S.; Anson Morse, J. S.; W. H. Billings, Marshal; Rev. George Hill, Chaplain; Warren E. Rhoads, Tyler. The installation ceremonies were conducted by W. P. M. John L. Stevenson, of Mount Lebanon Lodge, Boston. After the installation, the members of the Lodge and a goodly number of visiting brethren partook of a bountiful collation.

KILWINNING LODGE.

This is the appropriate historical name of the new Lodge at Lowell, constituted by the M.W. Grand Lodge on the 26th March, ultimo. The ceremonies of constitution need not be described. They were performed by the Grand Master in his usual dignified and impressive manner. The music was admirable, and such as is rarely equalled on such occasions. The choir are entitled to great credit, both for the execution and the good taste displayed in the selection for this part of the services.

At the conclusion of the constitution of the Lodge and the installation of its officers, the brethren repaired to the banquetting-hall, where a "Table Lodge" of the olden time was opened by the W. Master in due and ancient form. The ceremony was new to most of the brethren present, and was, therefore, the more highly enjoyed by them. The tables were bountifully furnished and well served, as they always are when our brethren in Lowell undertake to have them so. On the removal of the cloth, the first regular toast was announced, according to the table ritual, and the speaking began, and was kept up until the hour of separation arrived. Among the speakers were the Master of the new Lodge, Grand Master Dame, P. G. Master Lewis, Moore, Deputy Grand Master Thompson, Mulliken, (S. G. W.) North, Sutton, Dean, Salmon, Hosford, Sargeant, and others. The speaking was interspersed with music selected for the occasion.

Among the incidents of the evening was the presentation of a rich and beautiful set of collars and jewels for the officers, by R.W. Br. Sutton. The jewels were designed by Br. L. L. Tarbell, and, with the collars, were manufactured under his direction. The latter were handsomely wrought with silver lace, and are not, we think, surpassed by any similar regalia in the jurisdiction. A rich Bible was also presented by Br. Wheeler, the Treasurer of the Lodge, and a square and compass by Brs. Salmon and Bradt, the Deacons.

The Lodge, as will be seen by the list of officers below, is in excellent and safe hands, and can hardly fail to hereafter hold, as it does at present, a position in the foremost rank of the Lodges in the jurisdiction. It has our best wishes for its future success. The officers are as follows: —

Appointments. — Brs. William F. Salmon, Joseph G. Bradt, Deacons; Brs. John M. Percy, J. W. B. Shaw, Stewards; Rev. Theodore Edson, Chaplain; Br. Henry H. Wilder, Marshal; Br. Eby W. Hoyt, Sentinel; Br. E. B. Howe, Organist.

Elected. — William S. Gardner, W. M.; Charles Morrill, S. W.; Hocum Hosford, J. W.; Albert Wheeler, Treasuser; Charles A. Kendall, Secretary.

CHARITY.

Love, benevolence, good-will — these are the elements of *charity*. A world of pain and misery needs a hand of love to stay the work of disease and want and death; and the destiny of man in two worlds depends in no small degree upon the proper cultivation and timely exercise of the angelic virtue. The dark clouds of adversity recede before its peaceful light, and a new star shines calmly on the weary pilgrim's lone pathway; crime stands rebuked; virtue is strengthened; and the brightest and purest angel, no less than the lowest and poorest mortal, receives a thrill of joy, and acknowledges a new glory, when made to feel the hallowed influence of *living* love.

Charity must not be *limited*, either in its definition or exercise. It is too noble to be fettered. The proud eagle loves the highest peak, where his piercing eye can glance from mountain to mountain and from valley to valley; but limit this noble bird to the mean cage, and his life is yielded with his liberty. So of *charity;* limit it to selfish purposes and degraded objects, disrobe it of the attribute of universality, and reserve its agency for particular persons and special occasions, and then, like the broken-hearted eagle, it droops and dies, a victim to its own false glory.

Brotherly love has risen upon the world like a gleaming star bursting through a dark and storm-clad sky, and its genial light should extend from land to land, and from sea to sea, until every claim receives its life-giving rays. Let no miserly hand mete out its glories; give it the wings of the morning, and send it forth on a world-wide errand of mercy; let it visit the humblest hamlet and step boldly into the proudest palace; let it approach the beggar on the threshold and the millionaire in his luxury; let it restrain the vicious and encourage the virtuous; direct the ignorant and counsel the wise. These are the attributes of *charity; such* a charity as may be acknowledged on earth, and such as will be rewarded in heaven.

DEDICATION.

The New Masonic Hall at Portsmouth, N.H., was dedicated on the 28th ult. There was a large attendance of brethren, and the ceremony was limited to members of the fraternity. An address was delivered by Albert R Hatch, Esq., which was an able review of the history of the Order in New Hampshire, extending back to 1739, when what is now St. John's Lodge was instituted. The address abounds with incidents illustrating primitive Masonry, showed the respectability that has ever characterized its reputation and conduct, and predicted for it a future as grand as its past has been.

The Lodge-room is very elegant in its appointments and decorations, suited in every way to the purposes for which it was designed.

In the evening, the brethren and their ladies, to the number of some five hundred, met in the Lodge-room, after which they proceeded to the large hall below, where a magnificent dress ball was inaugurated, the Masons of all degrees in full regalia and ladies elegantly attired, presenting a brilliant appearance.

The fraternity is in a very flourishing condition there, the Lodges numbering some four hundred and fifty members, comprising the first people of the place.

COMPLIMENTARY VISIT.

The W.M., Br. Woodward, Past Masters S. M. Nesmith, T. B. Harris, Hon. Francis Childs, and thirty or forty other officers and members of Henry Price Lodge, of Charlestown, made a complimentary visit to their brother, Brig.-Gen. Lucius H. Warren, at the residence of Judge Warren, on Thursday evening, March 21. The company was received by Gen. Warren in a cordial and courteous manner, and the evening was passed in pleasrnt conversation, enlivened by music on the piano by one of the brethren. At ten o'clock, the company were handsomely entertained by Gen Warren, and a few complimentary remarks were made by Br. Childs, in behalf of the Henry Price Lodge, in which he spoke of the honorable career of their brother during the whole period of the war, and the honorable notice and promotion he had received from the Government. Gen. Warren made a brief reply to these remarks, and the company separated, each party much pleased with the interview.

MASONIC CHIT-CHAT.

Death of Bishop Soule.—This distinguished brother and father in the Church, died at his residence in Nashville, Tenn., on the 6th ult. In a brief summary of his long and useful life, the "Baltimore Sun" says: "He was born in Bristol, Me., on the first of August, 1781, and had attained his eighty-sixth year. He was licensed to preach in 1798. In 1824, the General Conference, holding its sessions in Baltimore, elected him to the episcopate. At the decease of Bishop Roberts, March 28, 1843, he became the senior bishop of the Methodist Episcopal Church, and at the General Conference held in New York in 1844, he took a decided stand against the action of the majority, who desired Bishop Andrews to desist from the exercise of the episcopal functions, because he had become by marriage connected with slavery. The issues involved in this subject at the time, it is well known, resulted in the division of the church. Bishop Soule adhering to the Southern portion, and changing his residence from Lebanon, Ohio, to Nashville, Tenn. He was a man of much force, firm and consistent in his convictions, and holding the Church above all other interests. It may be truly said of him that one full of years and honors has gone down to the grave."

Providence.—At the Annual Convocation of the M.E. Grand Chapter of Rhode Island, held in Ionic Hall, March 12, 1867, the following officers were elected: M.E. Thomas A. Doyle, of Providence, G.H.P.; R.E. Emerson Goddard, of Woonsocket, D.G.H.P.; R.E. William Gilpin, of Newport, G.K.; R.E. John L. Perrin, of Pawtucket, G.S.; R.E. Gardner T. Swarts, Providence, G.T.; R.E. Sam'l B. Swan, G.S.; E. William E. Coe, of Woonsocket, C.H.; E. William J. Underwood, of Newport, G.P.S.; E. Charles R. Cutler, of Warren, G.R.A.C.; E. Stillman White, of Providence, G.M.3 V.; E. William H. Brown, G.M.2 V.; E. John G. Joyce, of Warren, G.M.3 V.; E. Geo N. Bliss, E. Geo. H. Burnham, G.Stewards; E. Joseph M. Merchant, of Warren, G.L.; E. Rev. Benj. W. Atwell, of Providence, G.C.; E. Geo. B. Chase, of Providence, G.O.; E. E. B. White, of Providence, Grand Tyler.

"Backbone," is the singular title of a remarkable, and in many respects, useful and agreeable book, just published by R. M. DeWitt, of New York, and for sale at the bookstores. Its author is E. H. Dixon, M.D., author of "Scenes in the Practice of a New York Surgeon," and editor of a medical journal called the "Scalpel," the character of which is well indicated by its title. Our medical friends may not be particularly well pleased with the frank and out-spoken character of the work before us, but with the unprofessional reader it will be more popular not less for its good sense and bold speech than for its scientific truths and practical suggestions in the treatment of "the ills to which flesh is heir." The work will be found interesting also to the general reader as containing "some of the most affecting and pathetic incidents from actual life" to be found in print. The author is a graphic writer, and understands the weak as well as the strong points of his profession, and has the courage to speak of both as he thinks.

"The Initials."—This is the title of "a love story of modern life by the Baroness Tautphoens," from the press of T. B. Peterson & Brothers, Philadelphia. The scene of the story is laid in Germany, and one object of the accomplished authoress seems to have been to lay before her readers a vivid and accurate picture of the social life of that country, as it in reality exists. In this she has been eminently successful, and has produced a sensible and natural story, fascinating in its style, and pure and uplifting in its sentiments. It is a work which the young may read with profit, and the old with pleasure. "The Ladies' National Magazine" says, "its reputation in England and Germany already excels that of any novel written since the days of Walter Scott." It is for sale at the bookstores.

Expulsion.—The expulsion of *Z. H. Godfrey*, by Pilgrim Lodge, West Harwich, was confirmed by the Grand Lodge of this State, at its communication on the 13th ult.

Lindley Murray, the celebrated grammarian, was made a mason in 1776.

"THE RICH HUSBAND," a story of domestic life, by Mrs. J. H. RIDDEL, author of "George Geith," &c. Peterson & Bro., Phil. The work is brought out in the elegant style which characterizes all the publications of the above firm. The story is told with much power, and the plot is managed with unusual skill and ability. The language is pure and vigorous, and the sentiment chaste. It belongs to that class of novels which may be read without endangering the heart or corrupting the taste. The interest is well sustained throughout. For sale by Lee & Shepard of this city.

THE A. AND A. RITE IN PHILADELPHIA.—We have received an invitation to attend a meeting of Kilwinning Chapter, of Rose Croix, at Philadelphia, on "Holy Thursday," the 18th instant, and regret that our engagements will not permit of our being present. The programme includes the election of officers, investiture of candidates, and the "annual festival." The invitation is a fine specimen of typography, and we do not doubt indicates by its attractiveness, the character of what the occasion will be.

MANUAL OF THE SCOTTISH RITE.—Messrs. Moss & Co., of Philadelphia, have just issued a new (third) edition of this work, revised and enlarged by the author, Br. Wm. M. Cunningham, 33°. We have before noticed it in our pages, and need not, therefore, enlarge upon its merits. It is the best manual that has yet been published, and will be found useful to the Bodies and members of the rite.

OFFICERS OF ANCIENT LANDMARK LODGE, SHANGHAI, CHINA.—William C. Blanchard, W.M.; Burge Rawle Lewis, S.W.; Atwood J. Hallett, J.W.; Alfred F. Gardner, Treasurer; Amasa J. Fobes, Secretary; Thomas Lawrence McCready, S.D.; Matt. H. Cook, J.D.; Ed. C. G. Rohl, S.S.; James H. Crutchett, J.S.; Matthew Tyson Yates, Chaplain; G. Jeffreys, Tyler.

A NEW GRAND CHAPTER.—The Grand Chapter of Maryland has been divided, and a new Grand Chapter is about to be organized for the District of Columbia, to be composed of the Chapters located in Washington and Georgetown.

WE regret to learn that R.W.Br. William T. Bain, for many years Grand Secretary of North Carolina, died at Raleigh a few weeks since. Merrick of Arkansas, O'Sullivan of Missouri, and now Br. Bain, in less than one year!

THE ALL-SEEING EYE.

THERE is an Eye through blackest night
A vigil ever keeps;
A vision of unerring light
O'er lowly vale and giddy height—
The Eye that never sleeps.

Midst poverty and sickness lain
The lowly sufferer weeps;
What marks the face convulsed with pain?
What marks the softened look again?
The Eye that never sleeps.

Above the far meridian sun,
Below profoundest deeps,
Where dewy day his course begun,
Where scarlet marks his labor done—
The Eye that never sleeps.

No limit bounds the Eternal sight,
No misty cloud o'ersweeps;
The depths of hell confess the light,
Eternity itself is bright—
The Eye that never sleeps.

Then rest we calm, though round our head
The life-storm fiercely sweeps;
What fear is in the blast? What dread
To us hath death? an Eye's o'erhead—
The Eye that never sleeps.

DORIC LODGE, HUDSON, MASS., A.D. 1867.—J. L. Harriman, W.M.; W. Houghton, S.W.; A. S. Trowbridge, J.W.; A. K. Graves, Treasurer; W. C. Fickett, Secretary; R. Tullock, Chaplain; J. C. Trowbridge, S.D.; S. Bruce, J.D.; A. B. Gleason, S.S.; S. A. Whitcomb, J.S.; I. B. Goodrich, Marshal; G. Q. Sawyer, Tyler.

CAUTION.—The Lodges and brethren are cautioned against a person of the name of *Ezekiel Chellis*, who hails as a mason from Hiram Lodge, West Cambridge, and is travelling about the country as a pauper. He is reported to us as wholly unworthy of relief or sympathy. He is sixty-five or seventy years of age.

THE ballot is passed a second time only when there is *one* negative, and then *only* to correct a mistake; to correct the mistake it is obvious that it should be done at once, for the second passing is not a second ballot, but a continuation for one purpose.

THE Grand Chapter of New York, at its late annual communication, voted the handsome sum of five thousand dollars to its retiring Grand Secretary, Comp. Cole, who has held the office for forty-two years.

A WILFUL disobedience of a lawful masonic summons is a high masonic offence, and subjects the offender to the highest grade of punishment.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXVI.] MAY 1, 1867. [No. 7.

SUSPENSION, ITS FORM AND EFFECT.

CASTILIAN LODGE, NO. 130,
DURANT, HOLMES COUNTY, MISS., Feb. 20, 1867.

DEAR BROTHER MOORE,—The object of this communication is to have your opinion as to the relation a suspended brother Mason holds towards the Lodge from which he was suspended; or, in other words, Are we, as Masons, under the same obligation to him and to his family as we were prior to his suspension? An immediate reply to this through your journal, or by letter, to my address will be thankfully received.

Very respectfully yours, &c., J. JEFF COOPER.

THERE are three forms of *suspension*, as a rule of masonic discipline, which, to some extent, are practised in this country. Two of them may, perhaps, with propriety, be said to be peculiar to it. The first is suspension for non-payment of dues, and may be imposed by vote of the Lodge, without any formal trial of the delinquent,—he having been previously notified of his indebtedness by the Secretary or other proper officer of the Lodge, and of the time when his delinquency will be submitted for final action, and when he can appear and show cause why the penalty in such cases should not be inflicted. The effect of such a suspension is to deprive the delinquent of all his privileges as a member of the Lodge. During its continuance, he cannot attend its meetings, either as a member or visitor, and his claims upon its charities are held in abeyance. He is a *quasi* member, without any of the privileges or benefits of membership. The suspension does not, however, debar him from visiting other Lodges, or seeking masonic relief through other channels. All his masonic privileges outside of and beyond his own Lodge remain intact. Suspensions of this kind usually, and if there be no special reason to the contrary, should terminate with the payment of the indebtedness; not as a matter of course, however, nor without any further action of the Lodge, as some of our writers on masonic law maintain. We do not admit that a member may stultify the by-laws of his Lodge, and renew his privileges under them, at his pleasure. Such a trifling with the rules of the Lodge, and his obligations as a member, cannot be allowed consistently with the dignity and authority of the Lodge. If inability was the primary cause of the delinquency, the member was afforded an opportunity to enter that plea as his justification, and it would have been readily allowed; but failing to offer it, the legal presumption is that it arose from some other cause. On this presumption the Lodge, by vote, suspended him; and that suspension can be removed only by the power that enacted it. We do not, therefore, agree with those writers on masonic jurisprudence who think that the payment of the indebtedness alone removes the suspension. It is only preliminary to the subsequent action of the Lodge; which action should be either a full restoration or an absolute discharge, honorable or otherwise, according to the facts in the case. The terms of the dimit, if the delinquent be not restored, should indicate the reason, for the information of any other Lodge to which he may apply for membership. It may be answered, that, in case the member is not worthy to receive an honorable discharge, he should be tried on charges; but this does not necessarily follow. A brother may be a very factious and troublesome member of a Lodge, or he may possess so negative a character as to unfit him for the more intimate and confidential relations of membership, without being so positively objectionable as to call for his expulsion from the Order. An honorable discharge from membership is to be received as a testimonial of the worthiness of the brother to whom it is given; and, while it should not be withheld where it is properly due, it should never be unworthily granted.

The second form in the order of our arrangement is *definite suspension*, and this, we believe, is nowhere known in masonic practice beyond the limits of our own country. It is one of those modern innovations which inexperience, and ambition to improve on the wisdom of its founders, have succeeded, to some extent, in fastening upon the legislation and practices of our institution. We are happy to know, however, that, although it is at the present time recognized in some of our Grand Lodge jurisdictions, it is neither so favorably regarded nor extensively used as in years past. Many of our most conservative Grand Lodges have discarded it altogether — the opinions of certain writers on masonic law to the contrary notwithstanding. We have no sympathy with the rule or its advocates. We have no sympathy with any law in Masonry that enables an unworthy member to walk straight out of the penitentiary into the Lodge-room. "Definite suspension," as defined by its advocates, does this. The brother so suspended has but to wait the expiration of the specified time of his suspension, when, whatever his conduct may have been during the interval, he may return to his Lodge, and claim as a *right*, which may not be denied him, his seat and privileges as a member in good and regular standing. Such a principle is pregnant with too many evils to be recognized in masonic practice. Supension, however modified in expression, is exclusion from the Lodge; and *reformation*, not *time*, must govern the restoration. Nothing can be more absurd than for the Lodge, by deliberate vote, to undertake to determine the precise *time* when this reformation shall take place. That is a question over which it has no control. It has been said that definite suspension is predicated on the expectation that reformation will immediately follow the act of exclusion, and be fully acomplished by the time specified. But this is assuming too much. The expectation is a charitable one, but suppose it should not be realized? The brother returns to the Lodge, — though the cause of his suspension may have been greatly aggravated by his subsequent conduct, — and, under the limitation of the rule, claims and assumes all his rights and privileges as a member in full standing. There is no power in the Lodge to prevent this, because the law under which the suspension was originally decreed allows and authorizes it. A new process and another suspension, or expulsion, will then follow, or the Lodge must continue to fellowship an unworthy member. But we need not pursue the argument further. The law is an unsafe one, and wholly worthless as a rule of discipline.

The third and last phase of the question in the series is *indefinite suspension*, or more masonically speaking, suspension without any qualifying adjective; the latter being the only form in which the word was originally used in masonic proceedings. As a punishment, it differs from expulsion in the important particular that while the latter divests the offender of all his rights as a Mason and removes him from beyond the pale and jurisdiction of the Order, the former places his privileges in abeyance without relinquishing the control of the Lodge over him. The one severs his connection with the institution absolutely and entirely, while the other contemplates a possible reformation and final restoration. In the one case he is beyond the reach of the disciplinary power of the Lodge, while in the other he is subject to future arraignment and expulsion. We cite authorities on this point as follows: —

> "A brother indefinitely suspended from all the rights and privileges of Masonry is, for the time being, as completely deprived of them as an expelled Mason. He has no claims upon the fraternity as such, *nor has his family*. He is, however, still subject to the disciplinary power of Masonry, and may be charged, tried, and expelled for gross unmasonic conduct."
>
> "Suspension is a deprivation, for the time being, of *all* masonic privileges." — *Washington National Masonic Convention*, 1842.
>
> "By indefinite suspension, the person is deprived from *all* his rights and privileges as a Mason, until the Lodge shall see fit, by a special action, to restore him." — *Mackey*.
>
> "A suspended member is amenable to the laws of the Order, and may be dealt with by the Lodge, under whose jurisdiction he resides, for offences against our rules, as though no decree of suspension had been pronounced agaist him." — *Hubbard*.
>
> "When a Mason is suspended, for any cause whatever, he is, for the time of such suspension, debarred from *all* the rights and privileges of the Order." — *Grand Lodge of Iowa*.
>
> "All suspended or expelled Masons are strictly forbidden the privilege of visiting any Lodge, of joining in any masonic procession, of receiving assistance or relief, or masonic burial." — *Constitution of the Grand Lodge of New York*.
>
> "The wife and children of an expelled Mason (and by parity of reasoning, of one suspended,) sustain the same relationship to the organized masonic fraternity that the wife and children of any other man do who never was a Mason." — *Grand Lodge of Arkansas*.

A brother suspended from the rights and privileges of Masonry, or expelled by a Lodge, is, without further action, suspended from Chapter, Council, and Encampment. On the other hand, suspension or expulsion from a higher Body does not, *per se*, affect the standing of a brother in a lower one.

Our correspondent is not sufficiently definite in his statement to enable us to answer his inquiry in precise and exact terms. He does not inform us whether the suspension was from membership or from Masonry. We take it for granted, however, that whichever it may have been, it was unlimited suspension, for the Grand Lodge of Mississippi does not recognize any such practice as definite suspension. If the brother was suspended from the *Lodge*, simply, then *all* his rights and claims as a member, whether personal or otherwise, were also suspended, and will remain in abeyance until he is restored, though his more general privileges as a Mason still remain unimpaired. He ceases, for the time being, to be a member. If, on the contrary, he was suspended from *Masonry*, then he is no longer entitled to the recognition or privileges of the Order, and must remain in this condition until the suspension is removed by the Lodge.

GRAND LODGE OF TENNESSEE.

We are indebted to the politeness of the Grand Secretary, Br. Charles A. Fuller, for a copy of the Proceedings of the Grand Lodge of Tennessee had at its Annual Communication at Nashville in December last. It is a handsome, well-printed pamphlet of some two hundred pages, and contains the only proceedings of that body that have been published since the breaking out of the Rebellion. The opening address of the Grand Master is a well-prepared paper, but contains little or nothing of general interest beyond his own jurisdiction, except that it indicates a rapid renewal of the prosperity of the Order in the State; nor do we notice any thing in the proceedings of the body that would particularly interest our readers. A tax of three dollars on each candidate received, and of twenty-five cents annually on every member of a Lodge, was laid by vote of the Grand Lodge. This tax is much smaller than the capitation tax of most of the other Grand Lodges in the country.

The report of the Committee on Correspondence by Br. Fuller is an able and interesting paper. We give the opening paragraph: —

> "Six years have run their course, and enrolled themselves on the cycles of the past, since our last report was presented — years the most momentous in the history of any people — years of suspense and agony, of tears and blood — years of so many horrors, that even the Recording Angel must have shudderingly turned his eyes heavenward rather than blot the holy records with deeds so vile and fiendish. And yet these years of the past have not been altogether 'unmixed evil:' noble deeds have been performed by noble men, who have freely responded to the frequent demands upon their charitable hearts. Prisons have been visited, and their inmates relieved of many pressing wants; the orphan's cry has been hushed, and the lonely widow's tears wiped away; and many a dying pillow has been smoothed by the tender hands of that brotherly love that knows no end save the end of life itself. All honor, therefore, to those of the brotherhood, and to all others, who have, in so may instances, performed the Good Samaritan's part in the midst of difficulties and dangers sufficient to appall even the stoutest hearts. But those trying times have passed away — we hope never to return. Peace once more bestows her genial smiles upon our country; the husbandman has again returned to his plow, and the mechanic to his workshop; and, notwithstanding the fatalities and distresses of the past, hope in the destiny of our people beams fairly on their future."

RELIEF FOR THE SOUTH.

On the subject of appeals from our Southern brethren for relief the report has the following: —

"The Grand Lodge of Pennsylvania donated the sum of one thousand dollars to the Grand Lodge of South Carolina. We regret very much the undignified spectacle presented by many of the subordinate Lodges in our sister jurisdiction, in flooding the country with clamorous appeals for pecuniary aid. Undoubtedly our brethren of the Palmetto State suffered severely in the closing scenes of the late war, and we deeply sympathized with them in the *partial* but terrible desolations of her people; but she endured not so much of the 'brunt of the contest' as Virginia, whose soil was deeply dyed with the blood of the contestants, and for years was the theatre of more hard-fought battles than were fought in any other State; nor more than Georgia, in the sweeping destruction following in the train of moving armies, and so of other States, where the *brotherhood* suffered equally as much, if not more, in the destruction of their halls, furniture, and property of every description, leaving them 'houseless and homeless, and subject to the peltings of the pitiless storms of heaven;' but from all these we have seen no like *piteous* appeals for aid as have come to us from various portions of South Carolina. Notwithstanding our condemnation of these numerous begging applications, we take pleasure in recording the noble responses made to many of them by our Northern brethren, who, casting aside the ascerbities naturally engendered by the frightful contest — forgetting the trials and tribulations of the past — dropping all political feeling — seeing nothing, knowing nothing, except that brethren of the same great mystic family were overwhelmed with dire distress, came promptly to the rescue by individual and collective appropriations of their substance, freely contributing of their means toward relieving the wants of brethren in distress. Nevertheless, we like not the spirit of mendicancy lately so publicly manifested, and, while we applaud the noble responses to the appeals made, we feel constrained to condemn the appeals themselves, as tending to bring the brethren of the South into contempt."

PRACTICAL RULES.

We select the following from among the standing regulations of this Grand Lodge: —

"Subordinate Lodges are authorized to remit the fees for initiating, passing, and raising a minister of the gospel, when they are so disposed, and in such cases this Grand Lodge remits all charges."

"That the presiding officers of the subordinate Lodges require a complete and satisfactory examination through the whole of the first section of each degree before balloting for promotion to a higher degree."

"That no subordinate Lodge working under the jurisdiction of this Grand Lodge shall be allowed to initiate, pass, or raise, more than one candidate at the same time."

"That each presiding officer of a Lodge in this State shall, in every case, give the lectures appertaining to all the sections in each degree he may confer, and no degree shall be considered fully conferred until such lectures are given."

"That, in the opinion of this Grand Lodge, it is contrary to an enlightened spirit of Masonry to confer the three symbolic degrees at one Communication on the same person; and that no dispensation be hereafter granted for that purpose."

"All Lodges subordinate to this Grand Lodge shall be opened and closed with prayer; and it shall be the duty of the Masters of subordinate Lodges to cause the same to be observed."

"It is the opinion of this Grand Lodge that no question can arise in a subordinate Lodge, requiring a unanimous vote, except that of balloting for degrees or for membership."

"That the Lodges working under the jurisdiction of this Grand Lodge be and are hereby instructed not to receive a lecture on any of the degrees of Masonry, from itinerent lecturers, except such lecturer present proper authority from the Grand Officers of this Grand Lodge."

"That the despicable habit of tattling and slandering is unworthy any man or Mason; and that, in every case of well-attested slander, the calumniator be immediately expelled from all the benefits of Masonry."

"No dispensation shall hereafter be issued for the establishment of a new Lodge, unless the prayer of the petitioners be accompanied by a recommendation from the nearest chartered Lodge in the vicinity of the petititioners, stating expressly that the brothers recommended to be W. Master and Wardens of such Lodge are well qualified to confer correctly the first three degrees of Masonry."

"That, in the opinion of this Grand Lodge, non-affiliated Masons are not entitled, as a matter of right, to the charities or honors of the Order."

IMPOSTOR.

THERE is a party passing round calling himself J. H. Stanford, who evidently did not have the working tools put to him properly. He is soliciting "just money enough to carry him home" — and any one who wants to listen to a good yarn, can just start him about that insane brother or neighbor he has been hunting for. He hails from North Carolina, Virginia, out West, or any where to suit. Is well made, sandy complexion, blue eyed, about five feet seven or eight inches, weight one hundred and fifty, wears a slouch hat, and sharp as a steel-trap on an examination. Very plausible address, and quiet, apparently modest manners — if anything, rather *too* indifferent whether his petition is granted or not. — *Masonic Review, Baltimore.*

THE ROYAL ORDER OF HEREDOM AND ROSY CROSS.

THIS Order is said to have been founded by King Robert Bruce at Kilwinning. After the battle of Bannockburn, on the 24th of June, 1314, the king created the Order of St. Andrew of the Thistle, to which was afterwards united that of Heredom, for the sake of the Masons who formed a part of his troops. The king established the Royal Grand Lodge of Heredom at Kilwinning, reserving to himself and his successors the office of Grand Master. This Order is, we believe, entirely confined to Scotland, and is given only to those who, by exaltation or affiliation, are registered in the books of the Grand Chapter of Royal Arch Masons. The historical tradition relates, that, after the dissolution of the Templar Order, several of the Knights placed themselves under the protection of Bruce, and greatly contributed to gain the victory of Bannockburn. These were the Masons, it is said, for whom he instituted the Order of Heredom. All Masonry declined during the sixteenth and seventeenth centuries, and this Order was in abeyance until the middle of the last century, when its functions were resumed at Edinburgh. In order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge in that city in 1763, the former confined itself entirely to the two degrees of Heredom and Rosy Cross. Dr. Oliver says, the Heredom was not originally masonic, but appears to have been connected with some ceremonics of the early Christians, which are believed to have been introduced by the Culdees, whose principal seat was at I-Colm-Kill, during the second and third centuries of the Christian era. The Rosy Cross, which, in French, was termed the Grade de la Tour, is honorary, the tradition being that it was an Order of Knighthood first conferred on the field of Bannockburn.

I-Colm-Kill, here referred to, is one of the modern names of one of the Islands of the Hebrides, and signifies, in Irish, the Island of the Cell of St. Columba, which saint received a grant of it from the fifth King of Argyle, A.D. 571, and settled there with twelve of his disciples. Its ancient name was Yor I, the Irish for island, thus pre-eminently distinguishing it among the Hebridean Archipelago of islands. It was also called Ithon, signifying "Island of the Waves," pronounced Ion, Latinized Iona. The ground was deemed consecrated, and was anciently used as a cemetery for illustrious personages. It is said that forty-eight kings of Scotland were buried here, but this is probably an exaggeration of numbers. The burial-place, however, described by Dean Monro as "a very fair kirkzaird," bears in Gaelic the name of Reilig Oiran, and was the place of sepulture of the kings of the Scots and Picts down to the time of Malcolm III., who died in 1093, and of the lords of the Isles and chiefs, to a much later period. Shakspeare alludes to the interment of the "gracious Duncan" at I-Colm-Kill—

"The sacred storehouse of his predecessors,
And guardian of their bones."

There, too, Macbeth, the murderer of Duncan, is said to have been buried.

After the year 563, the Island was the only seat of learning in the North. From hence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. Here shone the star of science, while the thick gloom of ignorance overshadowed the rest of Europe. From this little island issued those pious brethren who revived learning and propagated the true light through many of the countries of Europe.

It is believed that this island was the retreat of the Druids previous to the introduction of Christianity. In accordance with this opinion we find the poet Rogers addresses "I-Colm-Kill" as follows: —

"The hoary Druids saw thee rise,
And planting there his guardian spell,
Sung forth the dreadful pomp to swell
Of human sacrifice."

In the "Edinburgh Magazine," for October, 1820, we read the following: —

"How beautiful, beneath the morning sky,
The level sea outstretches like a lake
Serene, when not a zephyr is awake
To curl the gilden pendant gliding by;
Within a bowshot *Druid I-Colm-Kill*
Presents its time-worn ruins, hoar and gray,
A monument of Eld remaining still,
Lonely, when all its brethren are away.
Dumb things may be our teachers; is it strange
That aught of death is perishing? come forth,
Like rainbows show diversity of change,
And fade away — Aurora of the North!
Where altars rose, and choral virgins sung,
And victims bled, the sea-bird rears her young!"

A MAJORITY CANNOT DEPRIVE A MINORITY OF ITS RIGHTS.

A LODGE in this city, organized a few years since, at its Annual Communication, in December, 1865, elected a brother for Master, whose election was subsequently set aside on the ground of gross irregularity, and a new election ordered. This resulted in the choice of another brother. Since that period, the Lodge has not been as harmonious as it should have been, and about six weeks since, a majority of the Lodge (or of the members present) voted to surrender the Warrant, against the wishes of a respectable minority. On the same evening on which said vote was taken, those who voted to surrender the Warrant called on the Grand Master, handed in a petition to form a Lodge with the same name, which was granted, thus excluding those who opposed the surrender and desired to continue the labors of the Lodge. The petitioners were allowed to retain the properties. Is this masonically lawful?

AMERICUS.

Answer. — It is not only unlawful, but it is in direct violation of the action had in the Grand Lodge at the June Communication of 1856, where a case similar in all its essential points to the one under consideration was adjudicated, after a lengthened discussion, in which the subject was thoroughly sifted and decided upon.

The case to which we allude was that of Montgomery Lodge, No. 68, and the analogy between its action and that submitted to us is perfect. The facts were these: After the election in December, 1854, dissentions arose, and angry feelings were excited from the use or abuse of the ballot-box, so that the labors of the Lodge were brought to a stand-still.

At a meeting of the Lodge in July, 1855, the brethren were summoned to take into consideration the propriety of surrendering the Warrant to the Grand Lodge. A majority voted to do so, the Master acting with them, whilst the minority objected.

Immediately after the surrender, the Master, acting for himself and the majority, presented a petition to the proper masonic authority, asking for a Dispensation to continue the labors of the Lodge. This Dispensation was granted, and the majority, without cessation for a single meeting, continued its labors, retaining, also, all the properties. The minority objected to all this, and claimed the Warrant, inasmuch as they had voted against its surrender, and they were sufficiently numerous to constitutionally work the Lodge; at the same time claiming, that the majority, in voting to surrender the Warrant, had voted away their own rights as members, and that they — the minority — were alone entitled to it.

Their prayer was unattended to until the Annual Communication of the Grand Lodge in June, 1856, when that M.W. Body, after a full discussion of the matter, decided in favor of the minority, and, as we think now, and *then* thought, in entire accordance with masonic law and justice. The Grand Lodge held that as it was not in the power of all the members of a Lodge to deprive *one* of its members of his rights and privileges in such Lodge until after due trial and conviction of a breach of its laws or the laws of Masonry, so could not the majority of a Lodge, by voting to surrender its Warrant with one hand, and demanding a Dispensation until the Warrant could be restored with the other hand, exclude the minority from those rights which they held in common previously with the majority, and for which they had paid, there being no charges of unmasonic conduct made or proven against them.

On the other hand, the Grand Lodge held that the majority had voluntarily voted themselves out, and that the Warrant was the rightful property of those who protested or voted against its surrender, and expressed their willingness to continue its labors.

We therefore again say, that the action in the matter propounded to us by *Americus* was unlawful, and cannot even be justified as a smart trick, for Masonry admits of no trickery.

[We copy the above from the "New-York Courier." In this State, as in England, the question is settled, in conformity with the foregoing, by constitutional regulations.]

DECISIONS IN JURISPRUDENCE.

ABSENCE OF THE MASTER. — In case of the absence, disability, or death of the Master, the S. W. becomes Master in fact. He can call on any qualified brother to occupy the chair, in his presence, or for a meeting, he being present to congregate the Lodge. This he can do as any Master may do, but he cannot delegate away any of his powers, except as representative in Grand Lodge. In other words, the S. W. cannot appoint a Master, and whoever occupies the east for an evening, does so by the Senior Warden's special request, and *in his name.*

PAYMENT OF DUES. — What is the course to be pursued when members refuse to pay their Grand Lodge dues?

If the by-laws of the Lodge specify that the members shall pay Grand Lodge dues, they may be dealt with in case of non-payment as in other cases. The Lodge is liable to the Grand Lodge for Grand Lodge dues, and it is unadvisable to collect Grand Lodge dues as such, but the annual dues of each member should be made large enough to cover the amount.

DIMITS. — In the admission of Master Masons to membership, it is the rule to demand a dimit; this rule should be strictly observed, and never deviated from, so long as the procuring of a dimit is possible. When the impossibility is well ascertained, the Lodge can act, after full inquiry and investigation, for the good of Masonry. — *Trowel.*

THE NEW HALL AT MELROSE.

The new and more than beautiful hall just erected by the brethren at Melrose was formally dedicated by the M.W. Grand Lodge of this State on Wednesday, the 24th of April, ult. The ceremonies were witnessed by a large concourse of brethren and ladies from the city and neighboring towns, and were concluded by one of the most elegant and splendid banquets we have ever participated in. It is sufficient, perhaps, to say of it that it was furnished by Messrs. Copeland & Tarbell, the popular and gentlemanly lessees of the lower stories of the new Masonic Temple in this city. It was truly a *recherche* affair, and altogether worthy of the high reputation of those brethren in a line of business in which they have attained distinguished eminence. The usual congratulatory addresses and speeches were made in the course of the evening, and the occasion was one full of enjoyment.

We are indebted to a city cotemporary for the following description of the new hall: —

"Those who remember the destruction by fire on the night of Jan. 11, 1866, of the beautiful hall of the Waverly Masonic Association, in Melrose, will hail with delight the announcement that the loss has been made good by the erection of one of the finest masonic assembly halls in the State. The calamity which deprived the association of its old hall near the Melrose depot was indeed a sad one, but the enterprising members of the Waverly brotherhood looked upon it as only one of the many misfortunes which they seek to repair, and before the embers of the conflagration had been quenched the initiatory measures had been taken toward the erection of new and more commodious quarters. In alluding to the new structure, it would, perhaps, be well to say that Masonry in Melrose had its birth in 5856, according to the masonic calendar, when Wyoming Lodge was instituted. During the winter of 5862–63 Waverly Royal Arch Chapter was formed there, and both Lodge and Chapter worked to such a successful degree that Hugh de Payens Encampment became prominent and honorable. All was then in the full tide of prosperity, Lodge, Chapter, and Encampment, when the conflagration alluded to destroyed their beautiful hall and nearly all the property it contained. Instead of building upon the site of the old hall, an eligible location was decided upon about half a mile or more distant, near the Wyoming Railroad Station, on the line of the Boston and Maine Railroad. The land upon which the building is erected was given by Brs. E. F. Sears and J. E. Westgate, and Messrs. W. P. Sargent and D. W. Wilcox; operations to build were commenced in May, 1866, and on the 25th of June, the corner-stone was laid under the direction of the Grand Lodge of Massachusetts. Apart from its usefulness to the Waverly Association, the building ranks among the most imposing and neatest in the town. Situated on a slight eminence, it is itself prominent, and from any portion of it can be commanded an almost unobstructed view of the surrounding country. The material is concrete, the style Italian, the roof slate, and the finish of the whole is an admirable imitation of green sand-stone, relieved here and there with blocks of darker hue. The entrance from the street to the hall proper is spacious and convenient. The first or street floor affords ample accommodations for three first-class stores, as well as a large tenement for the residence of the janitor of the building. The second story, which is reached from the entrance proper by means of a short flight of stairs leading to an extensive corridor, is given up wholly to masonic purposes. Besides the coat and hat room, the smoking and waiting room, and the reception-room, it also comprises a banquet-hall forty-seven by thirty-five feet, together with kitchen, pantry, &c., and the Encampment armory, the latter furnishing accommodations for upward of two hundred members. All of these are uniformly fitted up with black walnut furniture and ornaments, and the walls are most tastefully and modestly frescoed. The third, or upper story, is probably the principal or most attractive portion of the building. The hall or corridor at the top of the stairs is elaborately finished, and furnished with a large case which is to contain in a displayed form the banners of the different Orders. On this third floor are two halls — one designated as the Waverly, and the other as the Wyoming, the latter being the largest and most elaborately furnished and fitted. The Waverly is forty-seven by twenty-three, is finely frescoed, and beautifully furnished, and a few repaired settees here are the only relics of the hall destroyed by fire. The other hall, the Wyoming, is sixty-four by forty-seven feet, and, in its furnishing and fitting up, every thing has been supplied which skill, taste, and a liberal expenditure of money could command. The fresco decorations by Mr. Henry Collenburg of New York, are brilliant, almost dazzling; the finishing in black walnut is rich, particularly the canopy (manufactured by Br. W. Toussaint of this city) at the head of the hall, which is also decorated with a couple of gilt figures. On the walls are large and beautiful fresco representations of Faith, Hope, and Charity; and on one side of the hall is a first-class twenty-five hundred dollar organ, presented to the Association by its President, Mr. Daniel Russell. Another conspicuous feature of this hall is a chandelier of forty burners, the gift of Mr. George W. Heath, one of the Directors. The carpets are all of the best material, and those in some of the rooms were specially imported. The whole building is heated by steam, and the other arrangements and conveniences are equally modern and comfortable. The cost of the building will be about $50,000, and some $10,000 or $15,000 more has been expended in fitting and furnishing it. The interests of the Association in the erection of the building have been guarded by such men as Mr. Russell, Lorin L. Fuller, and F. A. Messinger, and in consequence of their attention to duty as the Building Committee, the Waverly Association will find much of which to be proud and thankful.

BALLOTING.

[From the Proceedings of the Grand Lodge of Pennsylvania.]

THIS is the first time within the knowledge of the committee that the mere act of black-balling has been assumed to be an offence in Masonry, or that the failing to give a satisfactory explanation for voting a black-ball can make it so. The black-ball is a right secured to every Master Mason, which he has the power to exercise, and which he should be permitted to exercise without the supervisory interference or questioning of any brother.

It is not only a Master Mason's right, but his secret, which no brother should seek to obtain possession of, directly or indirectly, and which, when once known by accident or espionage, a brother should not expose. No effort to deter the exercise of this right should be permitted, nor can the one who has exercised it be assailed therefor.

If he makes known the fact of having voted a black-ball, and admits, in doing so, his motives were false and malicious, he must take the consequences of his indiscretions and admissions. A brother may remove the veil of secrecy and unfold the reasons for his conduct if he sees fit, but until he does so voluntarily, and of his own accord, it is masonically wrong to seek to penetrate or force his mystery from him. This gives to the member a potent power. He should, therefore, use it wisely and well. It is a sacred trust for which he is answerable to his conscience and his God. If, in approaching the ballot-box, instead of there acting in good faith, he pollutes it for the purpose of petty malice, private revenge, or in a spirit of retaliation for real or fancied injuries, and keeps from the Order those against whom he knows and can urge nothing, and would prove useful members of it, he violates his masonic obligations, is a foe to Masonry, and false to every principle of duty and right. Such brethren are unfit to belong to the Craft, and should quit the temple whose just teachings they cannot feel and appreciate, and whose beauties they do not see, and by such acts would mar if not wholly destroy.

Sectarian, clannish, or factious combinations or efforts in a Lodge must end in its destruction; for there can be no true brotherhood where such a baleful and pernicious spirit finds entrance and is fostered and kept alive. Masonry is designed to make men better, and when they pass its threshold they are invoked to leave behind them, in the outer world, those passions and prejudices which are unseemly and destructive of human happiness, and enjoined in the Lodge to dwell together in amity, friendship, and brotherly love. It is painful, however, to find that the injunctions of our Order do not always produce the fruit it is their benevolent mission to create, inculcate, cherish, and enforce. The failure is the result of man's infirmity, not the fault of the masonic bond. We of the Mystic Tie know — and it is a knowledge of which we may well be proud — that, of all human institutions, ours has been less perverted and abused by unworthy members than any other; and we should earnestly strive, in every shape and way, to check error, redress wrong, and cultivate the purest principles and closest fraternal relations, that Masonry may grow stronger and better with time, and be as lasting too.

In this connection, the following from a recent address by Grand Master Doyle before the Grand Lodge of Rhode Island, may not be out of place : —

> "Upon the inviolable secrecy of the ballot, no argument is necessary; nor is it a question of dispute, that a brother voting in favor of a petitioner cannot, under any circumstances, disclose the fact; because if that were permitted, in case of rejection, the rejecting brother could be easily detected, and his secret disclosed. Upon a clear ballot, every brother's vote is apparent, and how each one voted is no secret; but when the box is foul, then there is a secret which is the property of him who cast the negative vote, and he cannot be compelled to divulge the fact. His secret, however, he can, of his own free will and accord, commit to the keeping of his Lodge, or to the Master, at his discretion; but it must be done without fear or compulsion, and from his own sense of duty.
>
> "A brother, from wrong information, or from a mistake in the identity of the petitioner (and how liable this latter cause is to occur in cities), may have cast a black ballot against a worthy and exemplary man. Satisfied afterward that he has made a mistake, that he has kept from the Lodge one whom he would be glad to welcome there, is he to be denied the privilege of confessing his error, and making known the reasons which influenced him? Certainly not. To forbid him would be to deny 'that standard or boundary of right which enables us to render to every man his just due without distinction.' Upon this view of the case, eminent masonic writers have always agreed."

A PERFECT ASHLAR.

THE best specimen of a Perfect Ashlar presented in the masonic ranks, in American history, was George Washington. He was, indeed, a paragon of Masonry, an exemplar of its virtues and its graces. There is no degree of moral improvement suggested by masonic teachings to which he did not aspire, and but few he did not reach. His life, as a citizen, a statesman, and a patriot, the world has by heart, — his career as a Mason is not less worthy of admiration and respect. In the pressure of a long and doubtful war, when his faculties were concentrated in the never-ceasing details of command, he was ever ready to time his thoughts to the claims of a distressed worthy brother, prompt to attend Lodge meetings, happy to respond to masonic courtesies. His portrait or bust should be conspicuously displayed in every Lodge-room. Not only should we become familiar with the majestic features of this Perfect Ashlar in our dwellings, but they should appear in conjunction with the highest and most significant emblem of all, the letter G, *over the Master's chair*.

OPINIONS AND CUSTOMS OF THE OLDEN TIME.

MASONIC BALLS.

THE following from the "Revelations of a Square," by the late Dr. Oliver, will give our readers a pretty clear idea of the estimation in which Masonic Balls were held by our brethren in the beginning of the last century. The proposition for a ball, and the first, probably, ever heard of in connection with Masonry, was submitted by the Master of one of the London Lodges about the year 1740, and was received as follows: —

"The brethren were taken by surprise at this unexpected announcement, so alien to the genuine principles of Masonry, and scarcely knew what to say. After they had recollected themselves, by a pause of a few minutes duration, the absurdity of the proposal struck them as so perfectly ridiculous, that, though from motives of decorum and respect for the Chair, they endeavored to stifle their sense of the ludicrous, the effort was unsuccessful, and they gave vent to their feelings by a loud and universal peal of laughter, which they found it impossible to restrain.

"'A what?' shouted Br. Lambell, 'a Masonic Ball?' which was succeeded by another general laugh. Br. Villeneau repeated the lines from Phædrus: —

"Mons parturibat, gemitus immanes ciens;
Eratque in terris maxima ex spectatio;
At ille murem peperit;"

which was the signal for cachinnation the third.

"'On what law of Masonry do you found the legality of your scheme?' said Br. Morris.

"The R. W. M. was unable to furnish either law or precedent for his delectable scheme, and, therefore, he staved off the enquiry by demanding in return, 'On what law do you found the legality of Refreshment?'

"'On the second clause of the sixth Ancient Charge,' said Br. Morris.

"At length Br. Desaguliers, who happened to be present, rose with great gravity, and addressing the Chair, said: —

"'R.W. Sir, the proposal you have just submitted to the Lodge is so thoroughly alien to the principles of Masonry that I am scarcely surprised at the indecorous exhibition we have just witnessed; but which, I hope, for the credit of the Lodge, will never be repeated while the S. Warden's column is in the ascendant. Supposing, for the sake of argument, that the brethren were inclined to indulge you by acceding to your unprecedented proposition, they would be incapable of executing the design, without committing a gross violation of the General Constitutions of the Order. Are you aware, R.W. Sir, that a standing law provides that it is not in the power of any man, or body of men, to make any alteration or innovation in the Body of Masonry, without the consent first obtained of the Grand Lodge? and this, sir and brother, would be an innovation which no Grand Lodge could ever be found to sanction or approve.'

"After Dr. Desaguliers had thus expressed a decided negative opinion on the subject, the Master, sufficiently mortified, withdrew his motion, and we never again heard of the anomaly of a Masonic Ball."

DEATH OF REV. DR. OLIVER.

THE Rev. George Oliver, Vicar of Scopwick and Rector of South Hykeham, died at his residence, Eastgate, Lincoln, on the 3rd March, in his eighty-fifth year, having enjoyed almost uninterrupted good health up to a few days before his death, and having been confined to his bed little better than one day. The late Dr. Oliver was descended from an ancient Scottish family of that name, which is still resident at Oliver Castle. He was the eldest son of the Rev. Samuel Oliver, Rector of Lambley, Notts, and was born on the 5th of November, 1782. He started in life in 1803 as the second master of the Grammar School at Grimsby. He was ordained a deacon in 1813, and priest the following year, and in the spring of 1815, Bishop Tomlin collated him to the living of Clee. In 1831 Bishop Kaye gave him the living of Scopwick, which he held till his death. He graduated as Doctor of Divinity in 1836, being, at that time, Rector of Wolverhampton and a Prebendary in the Collegiate Church there, both of which were presented to him by the Hon. Lewis Hobart, Dean of Windsor. In 1846 the Chancellor of England conferred on him the Rectory of South Hykeham, which vacated the incumbency of Wolverhampton. He was the author of numerous theological, antiquarian, and masonic works, many of which have gone through three or four editions in this country, and have been republished in France, Germany, the United States of America, and in the East Indies. Having led a very active life in the discharge of his professional duties and literary pursuits, at the age of seventy-two his voice began to fail, and he was obliged to confide the charge of his parishes to curates, and he passed the remainder of his life in dignified retirement, honored and beloved.

He was of a kind and genial disposition, charitable in the highest sense of the word, "thinking no evil," courteous, affable, self-denying and beneficent, humble, unassuming and unaffected; ever ready to oblige, easy of approach, amiable, yet firm in the right. A long memoir of Br. Dr. Oliver as a Freemason we must reserve till we have some space at our command.

We hope to be able to give a more full sketch of the life and eminent services of our distinguished brother in a future number of this Magazine.

AN ELOQUENT APPEAL FOR THE SOUTH.

[From the Address of the Grand Master of Michigan before the Grand Lodge of that State in January last.]

At the present juncture of events in our country, it may be considered that our Order stands in a most responsible position. A war has terminated leaving many of the ties and bonds which once united the people dissevered and broken. There is no power or effort of power which can exert so successful an effort in re-uniting these ties and bonds as the offices and influences of Masonry. We are not politicians. The political issues which have separated, and still in a measure separate the North and the South, we ignore. With these, as Masons, we have nothing to do. All we can see as our duty in this most interesting crisis of our common country, is the humanitarian duty of diffusing brotherly love, peace, and harmony, and a restoration of our union to its former strength and integrity. It is our duty, by this means, to give strength where political issues weaken the bonds. The offices of Masonry are fraught with harmony and peace; political questions and their discussion harrass the mind, create discord, and arouse animosities. It is our duty to pour in oil and wine to soothe the rankling heart-aches of a disappointed, a conquered, and a submissive people.

"If they have been in the fault a re-opening of the wounds by retrospections will but keep alive the animosities and widen the breach which separates us, thus defeating the great object, an affectionate re-union, upon which alone can a political re-union be successfully founded. To re-establish these bonds of affection rests with the order of Freemasonry North and South, and, if through this element they cannot be re-established, then is our confederacy forever broken, for the tendency of every other effort is to fan the fires of discord between us.

"But you ask what can Masonry do? It can, in the true spirit and genius of its original design and its sublime lessons, forgive the past where it sees a fault; it can in the superabundance of its charity sympathize with our unfortunate brethren of the South; it can mourn with them over their devastated plantations, their razed mansions, and the smoking ruins of their cities and villages; it can drop the tear with them over their bloody battle-fields, and the graves of their sires, their sons, and their brethren, albeit they fell in arms against the North. This last it is human to remember, but not to cherish is Masonic. To forget it is noble, to forgive it is divine. Perhaps if in the pure spirit of Masonry we were to put ourselves under the same stringent rule of accusation and condemnation to which we subject others, we might in many respects become supplicants for forgiveness. Have we all so far satisfied our consciences individually as to enable us to look up to the throne of God with confidence, and with hope of forgiveness, and say, 'Forgive us our trespasses as we forgive those who trespass against us?' Then let us not reprehend too severely our brethren of the South. It will be remembered that they acted doubtless according to the convictions of their consciences, not ours, and that although that action was in open opposition to our national government, they justify themselves, or attempt at least to do so, by the argument that it was their Masonic duty to submit with patience to the government under which they lived, although that government was but a government *de facto*.

"The object in alluding to this subject at this time is simply to impress upon Masons their duty in the broad, the liberal, and the charitable exercise of the Masonic virtues towards our brethren in the South, with a view of conciliating friendship, establishing harmony and confidence between us, and thereby a perfect and a complete restoration of fraternal relations, which may lead in the end to a harmonious political re-union. The former of these are the elements of the latter, and without them the latter can never take place.

"But how are we to cultivate these harmonious relations? What facilities are presented in circumstances? We rarely meet, and by what means are we to open with strangers that intercourse which is to lead to these happy ends? Should we meet let us avoid those subjects upon which it is well known we will disagree, and dwell upon those only upon which we cannot disagree. Let us look around us and we may find the means and facilities in our very households. Almost every one of our soldiers have brought home from the South their respective trophies. Let us gather these and return them to their proper owners. Even though they were lawful spoils according to the iron rule of war, many of them are of so interesting, nay, even sacred a character that there is an inhumanity in retaining them, while their return opens those avenues to the heart and its affections through which the sweet waters of gratitude flow, and inspire the soul with a faith and a confidence that lead to the harmonies and amenities which it is the office of Masonry to cultivate, and which, as we have remarked, is a paramount object in restoring our political union. I could note many instances of this kind which have fallen under my own observation. One soldier brought home a costly cottage Bible containing the family register of a distinguished Southern family. It was purchased by a brother Mason, and after much difficulty in finding the members of the scattered family was restored to them. Another had a group of photographic portraits which were likewise bought and restored. These drew out of the beneficiaries letters of most affectionate gratitude, and the establisnment of the most pure and perfect friendship between the parties interested.

"Permit me to ask your indulgence, my brethren, while I relate a circumstance, the delicacy of which touched my feelings deeply.

"In the house of a friend and worthy brother in Goshen, in the State of Indiana, my attention was directed to two elegantly bound volumes and two large French vases of elaborately cut flint glass. These vases were of great value, being from twenty-five to thirty inches in height. My friend said that he felt unpleasantly every time he saw them, and informed me that they were sent to him as trophies of war by his nephew, who was a lieutenant of a company of volunteers from Indiana. He informed me that his nephew had saved these valuable articles at the razing of a mansion of a rebel officer near Baton

Rouge, in the State of Louisiana, and that his nephew was killed in battle a few days after having forwarded them to him. My friend informed me that he was very anxious to return them to their proper owner if living, and if not to any surviving member of his family. He had, however, no trace of their former ownership. He requested me to take some measures to find the owner, or some member of his family, and to bring about a restoration of the articles in question.

"I immediately addressed a letter 'to the Master of any Lodge of Masons in Baton Rouge,' giving a history of the circumstances, expressing a wish to return the articles, and instituting inquiries for their owners. My letter was soon answered by Brother James Asher, W.M. of St. James Lodge, No. 47. He informed me that the articles in question were relics that had been cherished in a distinguished family, and that they were all that remained of a once princely mansion that was now levelled and scattered. The articles were duly returned to their proper owner. But what touched me most deeply in the interesting correspondence with Brother Asher was the following, which I extract from one of his letters: —

> "'Please inform Brother S—— that recently visiting the (so-called) old American grave yard I found the grave of his nephew, with a tomb-stone bearing the following inscription: — "Charles C. Seely, First Lieutenant Company A, 21st Indiana Volunteers, killed in action August 5th, 1862. Honor to whom honor is due," and those of the adjutant of his regiment, a sergeant of his company, and another officer. These graves require some attention, which I will cheerfully give from time to time if Brother S—— will by letter authorize me to do so; for, as the work was done by United States authorities, it may require a written authorization and consent of the commanding officer here.'

"Here we find one of our Southern brethren standing sentinel over the ashes of the honored dead, although the deceased came as a stranger and enemy to the spot where those honored ashes lie. How beautiful, how delicate, how affectionate! What higher testimonial can Masons ask than this of the effect produced by its kind offices? Where is there a brother who is not anxious to participate in this work of brotherly love and harmony?

"This duty Freemasons owe to their time-honored Order and to humanity; this high, this holy mission, they owe to mankind, to dry the widow's tears, to protect the fatherless. In the discharge of this duty Masons know no North, no South, no East, no West. The limitations of our humanity are universal — from East to West, between North and South. In the exercise of this unlimited charity and philanthropy, so far from it being one of our duties to enquire into the antecedents or errors of the subject of its application, it is our duty to ignore them. The fact that our sons, our brothers, or our fathers, fell gloriously on the bloody field of Chattenooga or of Gettysburg, is no reason why the widow of Alabama should still bow her head and weep, ignorant of the fate of her husband imprisoned in Camp Douglass; or why the orphan of Georgia should make a pilgrimage in vain to the islands of Lake Erie to learn the fate of his sire. They may cry in vain to history 'where is my husband! where is my father!' History will not tell, — her lips are silent in relation to these touching incidents of the great war of the rebellion. She makes no note of these little incidents which have had but little influence on the great result, but which in truth are the master-strokes of the Death Angel and the Demon of Devastation, which tears out the heart of affection and casts it all bleeding into the dust and tramples it under foot. It is only Freemasonry that will ever reply to these piteous cries. Freemasonry, in the spirit of peace and good will, through its mystic telegraph, will whisper Fort Sumter into the ear of the widow who mingles her lamentations with the deep tones of Niagara, and say 'your husband lies buried on the Southern sea shore.' And it will whisper back from Chicago to the orphan of New Orleans 'the ashes of your sire mingle with the sands of Lake Michigan.' These are the offices that Masonry can do. Our Southern brother will find where the Northern hero fell, and he will mark the spot. He will gather up the sacred ashes of the honored dead and he will send them home; we will receive these ashes, moisten them with a tear, and bless our Southern brother of the mystic tie."

PHYSICAL DISQUALIFICATIONS.

BY BR. C. H. OHR, P.G.M.

No subject of Masonic Jurisprudence has elicited so much notice as this of physical disqualifications. Scores upon scores of learned disquisitions running through scores of years have been published, and these discussions and publications are yet going on, and yet the end is not. Let the seeker after knowledge wade through the almost interminable heaps of these discussions, and he will be lead to exclaim in the language of one of old, "vanity of vanities, all is vanity and vexation of spirit." Why then do you add to the "rubbish of the Temple" on this subject? Because we are one of those who believe that wisdom *may be learned* from the droppings of the lips, even of a fool.

Too frequently the dicta uttered on the subject of our title has been discussed on a basis entirely too restricted and too much in accordance with the spirit of "antiquated fossilism," or running into the opposite extreme, have relied too much on the vagaries of "invented genius," and yet ancient landmarks is the "Shibboleth" of both. One loses sight of *the landmarks* in his antiquated rigidity, and the other, if he discover them, buries them beneath the tinsel and absurdity of invention. It is our purpose to try to avoid both these extremes, and lead, if possible, others to find the true path to knowledge, though we ourselves may not set our feet therein.

Among the charges laid down in the Antiquities, and on which these discussions rest, we find two, to wit: in secondly, "and that the apprentice be free-born, and of limbs whole as a man ought to be, and no bastard." And thirdly: "that he that be made be able in all degrees; this is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs, as a man ought to have." According to the ideas of one sect, "on these two commandments hang all the law and the prophets," and the slightest deviation therefrom, according to *their interpretation* thereof, is nothing short of sacrilege. The other sect or inventives meet this by the declaration that these charges were adopted in a remote antiquity for the government of operative Masons, and are not applicable to or binding on speculative Masons.

At the time when the charges, from which we have quoted two sections, were established, Masonry was purely *operative*, and every intelligent Mason, bearing this in mind, can very readily perceive the necessity for such a rule. Every one now made a Mason is taught that it is of a double nature, operative and speculative; its character in our day is almost entirely *speculative*, and the rules of interpretation should correspond with the nature of the subject to be considered. There is too much of the operative interpretation on one side, which confines itself to the operative character, and has not enough of the speculative to perceive that our symbols teach a *double* lesson and possess a *double* nature; in their adherence to *external* they lose sight of the *internal* qualities. The *inventive genius*, despising the trammels of antiquity, finding in his superficial skimming no solution to his difficulties, discards altogether the *externals* and wanders without compass or square through the wide fields of speculation, and is so buried in his *internals* as to leave no sign characteristic of the Mason.

For the information of both of these sectaries we would suggest first, that this question is not, as too frequently judged and considered, a *landmark* and unchangeable. If you will go back some two centuries, and after the *speculative* had been superadded to the purely *operative* nature of Masonry, you will find the following substituted for the more ancient *charge*, to wit: second, "That no person hereafter shall be accepted a Freemason but such as are of *able body*, honest parentage, good reputation, and an observer of the laws of the land." Does the change of words in these *charges* signify no change in applicability of meaning? If the older of the two is yet and unalterably obligatory, why not adhere also to the whole of "secondly," as it stands recorded, more especially the sentence immediately preceding the one forming the subject of discussion? By reproducing it, we here tender it to the deliberate and profound attention of all sides: "and no Master nor Fellow shall take no apprentice for less than *seaven yeares*."

The authority or rule of interpretation which enabled Lodges to universally disregard a literal compliance with the one is equally applicable and equally good as to the other. The key of interpretation is to be found on the speculative side of Masonry. The sentences quoted are both *operative* and *speculative* in their requirements. Of the first requirement in this charge the *operative* aspect is that he shall take time to learn his profession; the *speculative* aspect is that he shall learn before he can be accepted as a Master. Of the second requirement in the charge the operative aspect is that he shall be *able* to work; the speculative aspect is that he shall be able to *learn* the work.

Our object has not been to discuss this question, for that would lead to the utterance of many things not lawful to the profane or secular. If we shall

have furnished a key of right interpretation, and directed the steps of less informed brethren into paths which lead to a more perfect knowledge, not simply on this question, but as regards other and higher topics symbolized by operative implements which convey wise and serious truths to the enquiring mind, our purpose for the present is accomplished. — *Masonic Review.*

MASONRY DURING THE WAR.

A FEDERAL soldier from Ohio thus sketches, in the "Cincinnati Masonic Review," his experience as a Mason while in North Carolina during the war. The incidents serve to show that there is a charm in our glorious old Order that subdues and softens the harsh features of war: —

"At the battle of Stone River, Major V—— deployed his battalion as skirmishers on the left of the line. Through some fatal mistake of one of the generals, the line at that point was withdrawn, and the Major, together with Captain C——, were taken prisoners by the enemy. A hurried march, a few days of temporary prison life, and they were huddled into Salisbury.

"After some months of captivity, they seized a favorable opportunity and escaped. Days of hunger and nights of weary travel over the mountains of North Carolina, and they were again within sight of the Stars and Stripes, when a party of Confederates again took them prisoners. 'There in a lonely mountain pass,' said Major V—— to me, 'without a friend or hope, the days passed wearily indeed. In one of the cells of the county jail, Captain C—— and I, the only inmates of the room, both Masons, made in the same Lodge, spent many an hour that *otherwise* might have been pleasant, in social song and converse.

"'I wore, on the lappell of my coat, a small masonic breast-pin, merely to be fashionable with Masons (largely represented) in the great Army of the Union. One day our guard, a bitter enemy, pacing back and forth before our cell, suddenly stopped before the door, looked at me for a moment, unlocked the door, and ordered me to come out and follow him. In a little room adjoining he became satisfied that I was a Mason, and I with him, and I vouched for Captain C——. The Lodge met that night, and our newly found brother got exempt from duty, went to the Lodge, and told the story of our captivity, when a committee was appointed to visit us. They came the next day, — three of them, — were introduced, and in the usual manner, examined us as Master Masons. They were satisfied, and we received promise of assistance.

"'General A——, the commandant of the post, and a Mason, was appealed to; he gave us the freedom of the town on our parole, and many were the little favors we received. But a secret had been entrusted to me that an effort would be made by some of my fellow-prisoners to break jail and escape, which was shared by a large number of disaffected conscripts in the Confederate army. Knowing this, and determining, of course, to risk my chance with them, I could not keep my parole, and I returned to my prison cell. A day or two passed, and the time for action arrived. We broke jail, — some two hundred of us, — how, no matter now. A weary march, many of us ragged and bare-footed, hungry and cold, and we reached the Union lines, and again found shelter and comfort beneath the dear old flag of our country.

"'I owe much, every thing, in fact, to Masonry. My unpretending badge — a word — a *sign*, found me friends who were friends indeed. When we escaped from jail, — our last escape, — most of my miserable followers were scantily clothed, and suffered much from the severity of the weather, while I and Captain C—— were warmly clad and well provided for through the means of warm-hearted brethren who, though rash and impassioned, had not yet forgotten that which proved them to be "just and upright Masons."

"'Once since then, in battle, the enemy charged upon my line with bayonets. The line wavered, fell back, and I alone was destined to be a victim. *Literally* the bayonet was at my breast, in the hands of one who was to me a perfect demon, so intense was his feeling of hatred at the time, when an exclamation of agony attracted his attention, the bayonet was lowered, and I was saved. Politics would have hung me, the Church failed me, but the grand old principles of our glorious Order secured to me life, happiness, and freedom.'"

THE NEW TEMPLE IN ADRIAN, MICH.

ADRIAN, MICH., March 25, 1867.

CHARLES W. MOORE, Esq.

DEAR SIR AND BROTHER, — Enclosed herewith I send you a photograph of Masonic Temple erected in this city in 1865, at a cost of about $65,000. The basement, first, and second floors are devoted to business purposes, and the third and fourth floors to masonic uses; the former containing the Blue Lodges, and the latter, Chapter, Commandery, and Council. Both of the large rooms are elegantly frescoed and carpeted, and have adjoining them ante-rooms arranged with every facility required. For the very fine external appearance of the building, and for its perfect adaptation to purposes for which it was erected, we are indebted to Br. A. Barrows, architect.

There have also been established here, under dispensation from Illustrious Br. K. H. Van Rensselaer, M.P. Sov. Grand Commander N. J., a Lodge of Perfection and Council of Princes of Jerusalem. Below please find list of officers composing the respective Orders. I am induced thus to give you this brief statement in order that you may understand the efforts that have been made in Michigan, and particularly in Adrian, to further the interests of Freemasonry, and that, in keeping pace with its continued growth and prosperity, we are by no means backward.

Very truly and fraternally yours,

J. H. COLE.

GRAND LODGE OF PERFECTION.

F. A. Blades, T.P.G.M.; R. A. Berry, D.G.M.; S. B. Smith, S.G.W.; J. H. Cole, J.G.W.; L. R. Wallace, G.K. of S.; E. W. Mixer, G. Treasurer; W. A. Tolchard, G. Secretary; W. S. Sammons, G. Orator; W. S. Sears, G.C. of G.; D. W. C. Hardy, G. Hos. Bro.; Charles Heath, G. Tyler.

COUNCIL OF PRINCES OF JERUSALEM.

James H. Cole, S.P.G.M.; F. A. Blades, G.H.P.; R. A. Berry, S.G.W.; S. B. Smith, J.G.W.; W. A. Tolchard, G.K. of S.; E. W. Mixer, G. Treasurer; O. L. Teachout, G.M. of Cer.; L. R. Wallace, G.M. of E.; Charles Heath, G. Tyler.

LAYING CORNER-STONE AT CHICAGO, ILL.

ON Monday, March 25, Chicago was the scene of a grand celebration, witnessed by 20,000 persons, the occasion being the laying of the corner-stone of the new water-works of that city. The ceremonies were under the direction of the Masonic Fraternity. The procession was formed at ten A.M., the Apollo Commandery of Knights Templar, of Chicago, being the guard of honor. The members of the Commandery were magnificently apparelled, and were under the leadership of the Most Eminent Commander, B. L. Hurlburt. Before the Commandery was borne the banner of the Grand Consistory, behind this, in the Commandery was borne the Commandery banner or *beaussant* composed of two white and black horizontal stripes, each stripe occupying half of the banner, and symbolically signifying,—the white, "Fair and favorable to the friends of Jesus Christ," the black, "Black and terrible to his enemies." Following the Commandery came the blue Lodges of Master Masons, then the Grand Council of Royal and Select Masters, and the Most Worshipful Grand Lodge of the State of Illinois. The rear of the masonic portion of the procession was brought up by the Chicago Commandery of Knights Templar.

Arrived upon the ground on which the buildings were to stand, the masonic division took position to the east of the platform, the Grand Lodge ascending the platform. Forming about the corner-stone, Grand Master Jerome R. Grier, of Decatur, addressed the assemblage, and was followed in prayer by the Grand Chaplain. A masonic choir sang an ode, after which, the cornerstone, on which was inscribed these words, was laid with the usual ceremonies appropriate to such an occasion: "Laid by the Masonic Fraternity, March

25th, A.L. 5867." As the stone was lowered to its place, another ode was sung, the tune being, "Pleyel's Hymn." The Grand Master then made the concluding address, after which a benediction was pronounced by Dr. J. Ward Ellis, Junior Grand Warden. The ceremonies were of the most impressive and interesting character, and were attentively listened to and observed by the large audience.

Office of the Grand Secretary,
Boston, April 25, 1867.

To the W. Masters, Wardens, and Members of the Lodges under the jurisdiction of the Grand Lodge of Massachusetts.

Brethren, — The new Masonic Temple in this city, now nearly completed, will be dedicated with Masonic ceremonies on Monday, the 24th of June next.

The occasion, in which it is believed every Mason in the Commonwealth will feel a just pride and a personal interest, will be celebrated by a Procession and Oration.

The Procession will be formed on the Common at ten o'clock, A.M., and will move at eleven o'clock. The necessary particulars and directions will be communicated in due season by the Grand Marshal.

It being impossible to accommodate all who might desire to witness the ceremonies of Dedication, it has been thought advisable to restrict the admission to the halls to the Masters and Wardens of Lodges, and invited guests.

The Grand Lodge will assemble in the Masonic apartments, No. 16 Summer Street, at eight o'clock on the morning of the day, and with the Masters and Wardens and invited guests will move in procession to the new building at half-past eight o'clock, under escort of the Boston Encampment of Knights Templars.

The ceremonies of Dedication will take place at quarter-past nine o'clock, — at the conclusion of which the Masters and Wardens will repair to their respective Lodges, and the Grand Lodge will take its place in the line.

The procession will move at eleven o'clock precisely, and, passing through the principal streets of the city, will probably arrive at the Music Hall, on Winter Street, at about two o'clock, P.M., where the Oration will be delivered by the Rev. Dr. William R. Nicholson of this city, and where the public ceremonies of the day will close.

It was hoped that arrangements might be made to enable all the Brethren to dine together on an occasion of so much interest to *all*, but this has been found to be wholly impracticable. The committee have therefore, with great reluctance, decided to abandon the idea of a public dinner altogether. The best arrangements of which the occasion admits will be made by the hotels and restaurants for the accommodation of visitors.

The new building will be open to Brethren from the country on the day of the celebration, between the hours of three and seven, P.M., and on the following day (Tuesday) from half-past eight to four, P.M.

It is expected that there will be a general attendance of the Lodges in the State, and a large attendance of Brethren from other States. Should the weather prove favorable, it is thought the procession will be the largest and most imposing of the kind ever witnessed in this country.

By order of the Grand Master.

Charles W. Moore,
Grand Secretary.

IMPROPER MASONIC ASSOCIATIONS.

There are well informed brethren of the masonic fraternity who do not properly consider its character in its distinction and internal relationships. Masonry is unlike other institutions. In some of its features it is so extremely arbitrary as to appear inconsistent with the necessary liberty of human action. Especially does this feature appear in its contrast with the provisions of a free government. It must be remembered that the law by which Masonry is regulated and governed is the law of love. It is the law that is despotic in its demands because it is the law of right, and cannot in any way tolerate the wrong. The despotism of Masonry is the despotism of affection. The more stringent it is the better is the purpose carried out, and the greater is the happiness produced. There is despotism — the despotism of affection in the love that a man entertains for his family, and this, as near as can be, is the despotism of the masonic law of love.

It is this despotism of affection that works in the stringent rules of Masonry. The less it is like other institutions the greater is the opportunity of success in the working of its purposes. Associotions for masonic labor are ordered by the Landmarks. They cannot be changed. They cannot be accommodated to any outside arrangement, nor to any exotic association. The Lodge is the place where masonic work is to be performed. The masonic character is to be witnessed outside of the Lodge in masonic action, but the work through which the character is attained, and the law enforced, must be performed inside the Lodge.

Masons work under authority. They have no right to engage or to meet for work in any manner outside of the Lodge without authority. The authority is in the Grand Lodge and the Grand Master. All associations or assemblages of Masons without authority from the Grand Lodge or Grand Master are prohibited. Such assemblages are called clandestine bodies because they are unauthorized. There is no right in any number of Lodges to hold conventions or meetings of any kind. Authority for such conventions or meetings must be obtained from the Grand Lodge or Grand Master. If any officer of a Lodge or of the Grand Lodge attends a convention assembled without the order of the Grand Lodge or of the Grand Master, he commits an act of masonic impropriety.

It has been argued that the officer of the Grand Lodge, or of the subordinate Lodge, or the member of the Lodge, may attend such assemblages as are unauthorized for the purpose of preventing action, and of persuading the brethren to desist from their purpose. But the argument is fallacious. No Mason has any right to appear for any purpose in a clandestine body of Masons, and any body of Masons assembled outside of the Lodge and without the authority named is a clandestine body.

It has been argued also that a Grand Master can legalize a convention that has been called without authority. If he can legalize a wrong, if he can compromise a masonic office, then may he perform such act. But the absurdity of the assumption is apparent. The Grand Master may call a Lodge or order a convention of Lodges, but common sense decides against any propriety of his legalizing a Lodge or a convention of Lodges called by any one else. An outside comparison may serve as an illustration. A court may appoint a special judge for a special case, but it cannot, with propriety, sanction the assumption of the judgeship by any one who might be disposed to place himself in such position. This outside illustration may be used only as an outside illustration. It can have no effect upon masonic work. All the Orders of Masonry are imperative. They can admit of no influence from the outside. Comparisons and illustrations may serve to throw light upon argument, and to produce a proper understanding of a question, but they cannot be used as arguments on behalf of any masonic relation.

The Landmark designates the Lodge as the place for masonic work. It admits of no other place for such work, and whenever a convention of Lodges is authorized, it is for the purpose of performing the work of the Lodge in proper form. Every such convention should have its proper officers, and its work should be performed as nearly under the Lodge rule as possible.

It is needless to say that the Chapters of Royal Arch Masonry, and all other masonic bodies, should conform as nearly as possible to the orders and arrangements of the Lodge. All masonic bodies are subject to masonic laws, and they should conform to such laws in all their relations. The orders and rules that are called parliamentary, as such, have no effect in Masonry. They are used for convenience in the management of the body, and not because they are applicable in the process of masonic labor. All bodies of men assembled for business are regarded as, in a sense, parliamentary, and must be worked by parliamentary orders and rules; but as orders and rules for parliamentary proceedings, no outside conventional engagements can be admitted inside the Lodge. No Mason can be permitted to hold masonic intercourse with a clandestine body of Masons, nor with a clandestine Mason. — *Balt. Masonic Review.*

OBITUARY.

Pepperell, April 18, 1867.

Brother Ebenezer Sawtell died in Groton, Mass., Dec. 28, 1866, aged sixty-eight years. How rapidly we are passing on the track of time to that state in which death has no power over the immortal soul! Br. Sawtell was true to the *Masonic Flag* during the fiery ordeal of anti-masonry, and held different offices in St. Paul's Lodge up to W.M. He was a companion R.A.M., and was exalted in St. John's Royal Arch Chapter, Windsor, Vt. His remains were buried with the honors of Masonry, Caleb Butler's Lodge at Groton Junction uniting with St. Paul's at Groton Centre. W.S. Grand Lecturer, E. D. Bancroft, rehearsed the funeral service at the grave in a solemn and impressive manner, to a large collection of brethren, relatives, and friends. Only six brethren remain on the stage who witnessed the terrible persecution against *Masons* and our holy Institution from 1827 to 1841, and we shall soon "bite the dust," to have our work tried by Him who created all things. B.

GRAND EAST.

Wherever the superior body of the masonic institutions is situated that place is called the Grand East (*Grand Orient*). London, York, Dublin, Edinburgh, Paris, Vienna, and Amsterdam, are all Grand Easts in masonic language. Every State in America has a Grand East, and every other place where there is a governing Grand Lodge is called by Masons the Grand East. The East with Masons has a peculiar meaning. It is well known that the sciences first rose in the East, and that the resplendent orb of light from that quarter proclaims the glory of the day. "And behold the Glory of the God of Israel came from the way of the East, and his voice was like the noise of many waters; the earth shined with his glory. The East Gate shall be shut; it shall not be opened; and no man shall enter by it, because the Glory of the God of Israel hath entered by it. It is for the Prince."

CALENDAR FOR INEFFABLE FREEMASONS,

FOR THE YEAR 1867.

A.∴M.∴ 5627, — 385 DAYS.	
24 Thebet	1 January.
29 ,,	6 ,,
1 Sebat	7 ,,
26 ,,	1 February.
30 ,,	5 ,,
1 Adar	6 ,,
24 ,,	1 March.
30 ,,	7 ,,
1 Veadar	8 ,,
25 ,,	1 April.
29 ,,	5 ,,
1 Nisan	6 ,,
26 ,,	1 May.
30 ,,	5 ,,
1 Ijar	6 ,,
27 ,,	1 June.
29 ,,	3 ,,
1 Sivan	4 ,,
28 Sivan	1 July.
30 ,,	3 ,,
1 Thammuz	4 ,,
29 ,,	1 August.
1 Ab	2 ,,
30 ,,	31 ,,
1 Elul	1 September.
29 ,,	29 ,,
A.∴M.∴ 5628, — 353 DAYS.	
1 Tisri	30 September.
2 ,,	1 October.
30 ,,	29 ,,
1 Marchesvan	30 ,,
3 ,,	1 November.
29 ,,	27 ,,
1 Chisleu	28 ,,
4 ,,	1 December.
29 ,,	26 ,,
1 Thebet	27 ,,

The following days are important to be known by Ineffable Freemasons: —

The Feast commemorative of the Reconstruction of the Temple, celebrated 23d of Adar, — 28th February.

Vernal Equinox, 13th Veadar, — 20th March.

Feast of the Passover, 15th Nisan, — 20th April.

Easter Day, 16th Nisan, — 21st April.

Morrow of the Passover, 16th Nisan, — 21st April.

End of the Passover, 22d Nisan, — 27th April.

Christian Pentecost (Whit Sunday), 6th Sivan, — 9th June.

Feast of Pentecost, 6th Sivan, — 9th June.

Day of St. John the Baptist, 21st Sivan, — 24th June.

Autumnal Equinox, 22d Elul, — 22d September.

Feast for the New Year, 1 Tisri, — 30th September.

Feast of Tabernacles, 15th Tisri, — 14th October.

Feast of Palms, 21st Tisri, — 20th October.

End of the Feast of Tabernacles, 22d Tisri, — 21st October.

Rejoicing for the Discovery of the Law, 23d Tisri, — 22d October.

All Saints' Day, 3d Marchesvan, — 1st November.

Consecration of the Temple, 25th Chisleu, 22d December.

Christmas Day, 28th Chisleu, — 25th December.

Day of St. John the Evangelist, 1st Thebet, — 27th December.

Feast commemorative of the Return from Babylon, 20th Thebet, — 15th January, 1868.

MASONIC CHIT-CHAT.

RICH AND ELEGANT JEWELS.—We briefly referred in our last to the elegant Jewels presented to Kilwinning Lodge, Lowell, by R.W. Br. Sutton, on the evening of the constitution of that Lodge. We have since been afforded a better opportunity to examine, and do not hesitate to pronounce them, in design and manufacture, the most beautiful articles of the kind we have ever seen, and we have seen some very rich masonic jewels both in this country and abroad. They were designed by Br. Tarbell, and manufactured by Messrs. Guild & Delano of this city, who have just finished a fine set of similar jewels for the Melrose Council of R. and S. Masters. The latter are also from original designs, and are exceedingly rich and beautiful. Both sets are made of silver, with gold relief, and do equal credit to the designer and manufacturers.

PRESENTATION. — At the Stated Assembly of Hugh de Payens Encampment of Melrose, on Wednesday, the 10th ult., at Freemasons' Hall, in Boston, which they have occupied since the destruction of the Masonic Hall at Melrose in January, 1866, it being the last assembly in this city previous to occupying the New Masonic Building erected in Wyoming (Melrose), the M.E. Commander Sir L. L. Fuller, in behalf of his Encampment, presented to Sir L. L. Tarbell, the popular superintendent of Freemasons' Hall, an elegant diamond pin, as a token of their appreciation of his efforts in their behalf, to render their occasional sojourn in the city pleasant and agreeable to them, to which the recipient responded in an appropriate and feeling manner. The compliment was an elegant one, and worthily bestowed.

TURKEY. — The anniversary Festival of St. John was celebrated by the Lodges at Constantinople on the 24th June last, and on the 26th a Charity Ball was given at the French Theatre, Pera, under the auspices of the Lodges at that capital. The Lodges at Smyrna also gave a ball on the 25th of the same month. Measures have been inaugurated by the Italian Lodge at Constantinople having in view the organization of a Grand Lodge for Turkey, and the establishment of a charitable school in that city.

AT THE BURIAL OF THE M.W. JOHN H. BOATWRIGHT, G.M. OF SOUTH CAROLINA.

BY W. GILMORE SIMMS.

A DIRGE for our Grand Master,
The gentle, good, and brave,
We had the will to serve him,
But not the power to save;
And with sad hearts and solemn rites
We bear him to the grave.

Grandly he stood in his season
When the work was to be done,
And he bore his lance like a Templar
'Neath the glare of an Eastern sun,
And he wore on his finger the signet ring
And the seal of Solomon.

With patriarch hands he broke the bread,
With his knights around the board;
And the goodly wine, for the fainting heart,
With a loving hand he poured;
And like sainted priest he bade them feast
With the blessings of the Lord.

When we met upon the level
He was still the centre there,
And by his fond example
We still parted on the square,
And he taught the holy charities
And all the virtues rare.

A prayer for our Grand Master,
And we leave him to his rest
In the Great Grand Master's keeping,
Who still calls to him the best;
And we pray that we may meet him
In the Grand Lodge of the Blest.

THE DEDICATION AT MELROSE. — We omitted to state in our brief notice of the dedication of the new and beautiful Masonic Hall at Melrose, given in a preceeding page, that for the rich display of flowers which added so much to the attractiveness of the tables in the banqueting-hall, the brethren were indebted to the conservatories of Brs. Charles Copeland and J. E. Westgate. The music, which was of a high caste, was under the direction of Br. C. C. Wentworth, chorister of the Grand Lodge, and was admirably performed by a double quartette.

THE vote on the proficiency of the candidate is by show of hands, a majority determining the matter.

"CHARITY," says Ashe, "begins at home; but like an olive, whose fruit is good to eat, and whose shade is shelter to the weary traveller, so is Charity to the needy. Charity spreads its arms abroad in the strength and opulence of its station, and affords a retreat for those who sit down under its branches. Charity when we give *without discrimination* is *no longer a virtue*; but when guided by *discretion*, it is pleasant as the beams of morning in which thousands rejoice."

THE SUPREME COUNCIL 33° for the Northern Jurisdiction of the United States, will assemble at Freemasons' Hall, in this city, on Wednesday, the 15th inst. It is expected that there will be a large attendance of delegates from all parts of the jurisdiction, including all the Northern States. See advertisement on the second page of the cover.

A NEW LODGE has just been formed in this city under Dispensation, to be called ZETLAND LODGE, in compliment to the Earl of Zetland, the present Grand Master of the Grand Lodge of England. Our Brother, Rev. John W. Dadmun, has been appointed its first Master, with Brothers A. F. Chapman and John W. Abbot for his Wardens.

THE PRAYER-BOOK IN THE LODGE.— At the revival of Masonry in the beginning of the last century, says Dr. Oliver, the Book of Common Prayer, according to the rites and ceremonies of the Church of England, was an established Lodge Book, as it was considered to contain all the moral principles of the Order.

A NEW ENCAMPMENT of Knights Templars has recently been established at Cedar Falls, Iowa, under the name of BALDWIN ENCAMPMENT, after the first Crusade King of Jerusalem. It is in active hands, and its future prospects are highly encouraging. Sir G. A. Graves is its present Commander.

WE learn that the Rev. WILLIAM R. NICHOLSON, D.D., of St. Paul's Church of this city, has been invited to deliver the address on the occasion of the Dedication of the New Temple on the 24th June, and that he has accepted the invitation.

A LODGE under dispensation cannot try a brother. That is the business of chartered Lodges.

SONG.

BY EMMETT.

Ecclesiastes xiii. 1-7.

Remember thy Creator now,
In youth's unclouded day;
Ere Time brings round the evil hour
When thou alas! shall say,
I have no pleasure in them, ere
The sun, moon, stars or light,
Be darkened, and the ills of life
Thy buoyant spirits blight.

Ere sin upon thy tender heart
Has left its blackning stain;
Nor clouds return when o'er have past
The show'rs of falling rain;
When those that keep the mortal house
Alas! shall faint and quail;
And all the grinders cease because
They are both few and frail.

When men shall feebly bow, who once
Were armed with pow'r and might;
And those that from the windows look
See naught but sable night;
When the frail building's doors shall be
Closed in the outer street:
And when the sound of grinding shall
No more his senses greet.

When at the bird's first matin song
He shall arise and go;
And music's fair and glittr'ing train
Of daughters be brought low;
When high things shall affrighten them
And fears be in the way;
And when the blooming almond tree
Shall make a rich display;

When smallest insects shall to him
A heavy burden be;
And from the crumbling house of clay
Desire away shall flee;
Because poor frail and sinful man
Goes to his long, long home;
And those who mourn his demise, through
The streets in sadness roam;

Or e'er the silver cord be loosed,
Or crushed the golden bowl;
Or pitcher broken at the fount
Cistern wheel cease to roll;
Then shall the dust return to earth
And mingle in the grave;
And that immortal part, the soul,
Return to God who gave.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVI.] JUNE 1, 1867. [No. 8.

THE VISCOUNT MONTACUTE.

A CORRESPONDENT asks whether the name of the Grand Master in England, who commissioned Henry Price as Grand Master of the first Grand Lodge in this country, was Montacute or Montagu? The inquiry is a very proper one, and doubtless arises partly from the difference in the spelling of the names found in some of the later works on Freemasonry, and partly that both spellings have a common family origin, and frequently refer to the same person. The distinction, however, is clearly marked in the case of the distinguished brother who presided over the Grand Lodge of England in 1733, and by whose authority the commission to Price was issued. We quote from the Book of Ancient Constitutions, as revised by Entick, and published by the Grand Lodge of England in 1756, as follows:—

"At an 'Assembly and Feast at Mercers' Hall (London), March 27, 1731,' the Deputy Grand Master, Nathaniel Blakerby—the Grand Master (the Duke of Norfolk) being absent—proposed in his name the Right Honorable Thomas Coke, Lord *Lovell*, 'to succeed his Grace in Solomon's Chair for the ensuing year; and he was accordingly so proclaimed and invested (by proxy), and appointed Thomas Batson, Esq., his Deputy.'

"Lord Lovell continued in the office of Grand Master until March 2, 1732, when the 'Deputy Master Batson being in the chair, proposed in the Grand Master's name, for his successor, the Lord Viscount *Montacute*, Master of a Lodge; and he was immediately saluted as Grand Master *elect*.' Thereupon,

"At an Assembly and Feast at Merchant Tailors' Hall, on Wednesday, April 19, 1732, Deputy Grand Master Batson, with his Wardens, attended (i.e. waited on) the Grand Master *elect*, at his house in Bloomsbury Square, and with some noble brothers, the Dukes of *Montagu* and Richmond, the Lord Colerane, the Lord Carpenter, the Earl of Strathmore, and Lord Teynham, and many others, all duly clothed, and in coaches, made the *Procession of March*, eastward, to the hall; where all things being regularly transacted as above, Deputy Grand Master Batson proclaimed aloud, our noble brother, Anthony Brown, Lord Viscount *Montacute*, Grand Master of Masons, who appointed Thomas Batson Deputy Grand Master," &c.

The above shows with sufficient distinctness that the Duke of Montagu, who was present as a spectator, and the Viscount Montacute, who was elected Grand Master, were different persons, however the spelling of the name of the latter may have been corrupted or changed through the misapprehension or inexactness of later writers on masonic history. We find further, in the work above cited, and which, being an official publication, is to be received as of the highest authority, that the Lord Viscount Montacute continued to preside as Grand Master over the Grand Lodge of England until Thursday, June 7, 1733, when James Lyon, Earl of Strathmore, was invested and installed as his successor. The commission of Henry Price was issued between the two dates here given, it being dated "at London, the thirtieth day of April, 1733, and of Masonry, 5733," and must, therefore, have been, as it was, issued by the Viscount Montacute.

In a well-known masonic work published in England in 1783, by Captain George Smith, Provincial Grand Master for Kent, we find the following paragraph: —

> "In April, 1732, Lord Viscount Montacute was elected Grand Master, and constituted several Lodges, both in England and France. In June, 1733, his lordship was succeeded by the Earl of Strathmore, in whose presidency Masonry flourished both at home and abroad."

So far as we now recollect, the error in the proper spelling of the name of the Grand Master Montacute, and which has confused some later writers, originated with Preston, who, in his Illustrations of Masonry, says: "Lord Viscount *Montagu* was installed Grand Master at an Assembly and Feast at Merchant Tailors' Hall, on the 19th of April, 1732;" and he enumerates, "among the distinguished personages present on that occasion, the Dukes of *Montagu* and Richmond, the Earl of Strathmore, and Lords Colerane, Teynham, and Carpenter; Sir Francis Drake and Sir William Keith, Barts.; and about four hundred other brethren." Preston was probably led into the orthographical error from the family relations of the Duke and Viscount.

The Montacute family was one of the most celebrated in England. Its ancestor was Drogo, surnamed De Monte-Acuto, Montacute, or Montague, who came into England with Robert, Earl of Moreton, at the *Conquest*, and appears, by Domesday Book, to have held of him divers Manors in Somersetshire, whereof Sceptone, or Shipton-Montacute was one, and Sutone, otherwise, Sutton-Montacute was another. The celebrated Simon De Montacute, Admiral of the fleet employed by Edward II. against Scotland, was of this family, as was also Sir John De Montacute, Third Earl of Salisbury. The family is now represented by the Dukes of Manchester and the Earls of Sandwich, who descend from Sir Simon Montacute, a younger son of Sir John Montacute, Lord Montacute, second son of William, First Earl of Salisbury, and father of John, Third Earl.

The Brown family is also of great antiquity and distinction. The first Sir Anthony Brown of whom we have any knowledge was made Knight of the Bath at the coronation of Richard II.; and in 1554, Queen Mary created another Sir Anthony, Baron Brown of Cawdray, in the County of Sussex, and Viscount Montacute, in the County of Somerset. Still another Sir Anthony, who was made Standard Bearer "through the whole realm of England and elsewhere," married a daughter and coheir of John Nevile, Marquis of Montague; and this was probably the beginning of the connection between the Brown and Montacute or Montague families. Of the lineage of the Viscount Montacute, who was Grand Master of England in 1732–3, the following from Nichols's British Peerage, published in 1726, will be sufficient for our present purpose: —

> "Francis, who, on the 2nd of November, 1682, succeeded Francis, his father, marryed Mary, daughter to William Herbert, Marquess of Powis, and widow of Richard, Lord Viscount Molineux in Ireland; but he dying without issue in 1708, Henry his brother, became heir, and, by Barbara his wife, daughter to James Walsingham of Chesterford in the County of Essex, Esq., had Anthony, now Lord Montacute (who, on the 25th of June, 1717, succeeded him) and six daughters, which Anthony,* in 1720, marryed Barbara, daughter to Sir John Webb of Hatherop in the County of Gloucester, Kt., and by her has one daughter."

He was the sixth Viscount, and died in 1787, and was succeeded by his son George Samuel. The last Viscount Montacute was Mark Anthony Brown, who died in 1797 without issue, and the title became extinct. The last Duke of Montague died in 1749, at which time his title also became extinct.

It may be proper to add here, in conclusion, that *John Montagu*, Duke of MONTAGUE, was proclaimed Grand Master June 24, 1721, and appointed John Beal, M.D., his Deputy. He continued in office until June 24, 1722, when he was succeeded by the Duke of Wharton, and never after resumed office in Grand Lodge.

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* Who was Grand Master in 1732–3.

MEETING OF THE SUPREME COUNCIL 33°.

THE Supreme Council for the Northern Jurisdiction of the United States, having its Grand East in Boston, assembled at Freemasons' Hall, in Summer Street, on Wednesday, May 15, 1867. The attendance was larger than on any previous occasion since the organization of the body, — members being present from the States of Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Illinois, Michigan, Indiana, and the District of Columbia. The session was opened by prayer at ten o'clock, and after the transaction of some preliminary business adjourned to the afternoon, in order to make way for the meeting of the Sovereign Grand Consistory at twelve o'clock. The business in this body, as in the Council, was chiefly of a preliminary and local character. And we may as well say here as elsewhere that we have not space this month for the business details of either of these bodies. When the proceedings are printed we will lay before our readers such parts of them as we may judge to be of general interest.

The M.P. Grand Commander Van Rensselaer read his annual address before the two bodies on Thursday, from which we give the following extracts : —

"I have, during the past year, appointed and issued patents to Ill. Br. Beneventua Scoane, as Representative of this Supreme Council, near the Supreme Council of Peru and Brazil, whose Grand East is at Peru; also to Ill. Br. Ins.-Gen. Frederick H. Dorr, as Representative near the Supreme Council of Buenos Ayres, in the Argentine Republic.

"*Foreign Relations.* — We continue to receive from all Foreign Grand Easts the gratifying assurance of their friendly and fraternal regards. The brethren of this Jurisdiction who have visited those Grand Easts have been most cordially received and welcomed. The attention and kindness shown these brethren have been fully reciprocated by the members and Bodies of the Rite of our Jurisdiction. Let us do all in our power for the continued friendly and fraternal intercourse of all brothers of the Rite throughout the world.

"I have received several communications from the Bodies and Brethren of the Rite in Cuba, both claiming legality. It may be well for you to appoint a committee to investigate the matter. The papers relating thereto accompany this report.

"*Jurisdiction.* — At the last annual session your attention was called to the matter of Jurisdiction. The subject was referred to a competent committee, who, after a full and careful examination, reported to the Sov. Grand Consistory, which body unanimously approved and adopted the report. That report gives to this Northern Jurisdiction the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Michigan, Indiana, Iowa, Illinois, Wisconsin, Minnesota, and Dacotah; with juridiction in common with the South over the States and Territories of Texas, New Mexico, Montana, Oregon, and Washington.

"During the past year I have visited Iowa, Minnesota, and Nebraska. I found very worthy Brethren of the Rite; and Brethren and Sir Knights of those States are extremely anxious for the organization of the Rite in their midst. Ill health and other circumstances prevented my doing so. Since that time, by the order of Ill. M.P.Sov. Grand Commander of the Southern Council, Bodies of the Rite have been established in Iowa.

"You will take such steps to regain our rights as may be deemed advisable. We have many very worthy Brethren of the Rite in Iowa awaiting your action.

"*Dispensations.* — I have re-organized the old Grand Lodge of Perfection and Council of Princes of Jerusalem at Albany, in the State of New York, originally organized in 1767; and I have, upon application of Ill. Br. Cornelius Glen, Thomas D. Newcomb, Jefferson Peterman, Robert H. Waterman, and other worthy Sublime Princes of the Royal Secret, granted them Dispensations to open and hold in the city of Albany a Chapter of Rose Cross, and Consistory of Sub. Pr. Royal Secret. The bodies were duly organized by me; the officers elected, installed, and fully qualified for the work in their respective bodies. The Supreme Council, and this Sov. Grand Consistory, may rest assured that these oldest Bodies of the Rite in the United States, under their present able and zealous officers, will fully maintain their high standing and usefulness, and add to the increase of the Rite in the State.

"On the petition of Ill. Br. C. H. Titus, and other Princes of the Royal Secret of Providence, R.I., for a Chapter of Rose Cross, and Consistory of Sub. Pr. Royal Secret for that city, referred to me by the Supreme Council for action, I granted, on the first day of June, 1866, a Dispensation to Ill. Br. C. H. Titus, O. Johnson, O. E. Green, and others, to open and hold in said city of Providence, a Chapter of Rose Cross H.R.D.M., and a Dispensation to Ill. Brs. C. H. Titus, N. Van Slyk, Russel A. Dennison, C. B. Manchester, and others, to open and hold in the said city of Providence a Consistory of Sub. Princes of the Royal Secret.

"Ill. Deputy N. H. Gould was requested by me to organize the Bodies and qualify the officers.

"To Ill. Brs. H. G. Reynolds, George F. Wright, O. H. Miner, William Lavely, and others named in the petition, I granted Dispensations to open and hold in the city of Springfield, Ill., a Chapter of Rose Cross and Sov. Consistory of Sub. Pr. Royal Secret. The Bodies were duly organized by me.

"Under the able management of the officers, the four Bodies of the Rite in that city have done much good work.

> "On the 1st June I issued, upon the application of several worthy Princes of the Royal Secret recommended by the active members and Ins.-General of the State, a Dispensation to Brs. Enos Caurieff, James B. Pratt, S. B. Smith, J. Hayden, and others, to open and hold a Grand Lodge of Perfection in the city of Hudson, Mich., and a Dispensation of same date to the valiant and worthy Brs. Charles H. Putnam, E. R. Hascall, R. A. Barry, James B. Pratt, and other Princes, to open and hold in the city of Hudson, a Council of Princes of Jerusalem. The Bodies were organized by the Ill. Br. Tracy. Their returns will show they have not been idle.
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> "I received an application from Ill. Br. Blades 33°, James H. Cole, and others, Princes of the Royal Secret, with recommendations from the Ill. Ins.-Generals of the State, for Dispensations to open and hold in the city of Adrian, Mich., a Grand Lodge of Perfection, to be entitled Zion Grand Lodge of Perfection, and a Council of Princes of Jerusalem. I granted the Dispensations on the twenty-eighth day of August, 1866. The two Bodies were duly organized by Ill. Deputy William Corbin.
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> "In March I received an application from Ill. Deputy Hough, of New Jersey, and other Ill. brethren, for Dispensations for a Chapter Rose Croix and a Sov. Consistory of Sub. Pr. Royal Secret in Newark, N.J. I granted the Dispensations, and directed the Deputy of the State to organize the Bodies.
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> "On the 14th April, on application of eleven worthy Sub. Pr. of the Royal Secret at New Albany, Ind., recommended by the Bodies of Indianapolis, for the establishment of the four Bodies of the Rite in New Albany, and I did, on the 14th April, 1867, grant Dispensations for opening a Grand Lodge of Perfection, Council Princes of Jerusalem, Chapter of Rose Cross, and Sov. Consistory in New Albany, and I organized the same."

There are some other portions of the address that we should be glad to transfer to our pages if we could spare the neccessary room for them, and may do so hereafter.

The most important business before the Bodies, and that which absorbed almost every other consideration, was the Report of the Committee on

THE UNION OF THE COUNCILS.

Our readers need not be told that, for more than half a centuy past, there have existed two Supreme Councils 33° in the Northern States, each claiming legitimacy and exclusive jurisdiction within these States; nor need they be informed that, in 1860, the difficulty was complicated and greatly intensified by the creation of a third Body, claiming equal powers and jurisdiction. They know all about that; but if there are any who do not, the matter has past into history, and they can inform themselves, if they have nothing better to employ their time about. For ourselves we are very much inclined to "let the dead past bury its dead." The future is more hopeful and inviting. It is enough for present congratulation and joy that we are enabled to announce to our readers, and the masonic world everywhere, that there is now but *one united and harmonious Supreme Council of the Thirty-Third Degree for the Northern Jurisdiction of the United States of America.* Esto Perpetua!

We cannot better described the scene which followed the communication of this great masonic event than in the language of one of the city papers of the following day. The New-York Council had assembled at Nassau Hall in this city, for the better convenience in conducting the negotiation and acting upon the report of the joint-committee of the two bodies. Our cotemporary says: —

> "One division met at the Freemasons' Hall, Summer street, the other at Nassau Hall, at the South End. The leading object of those assemblages, we are informed, was to bring about a reconciliation or adjustment of difficulties which have existed for a period of fifty-three years, the schism having originated as early as 1814. In 1860 the troubles had reached a point which threatened to seriously injure the great Order. Since the latter period some of the best Masons in the country have labored with zeal to heal over the lamented wounds and bring the brethren of the two wings under a common fraternal fold. This effort has at length been consummated, and the union was formally ratified in convention yesterday. The basis upon which it was made we print below. The document is one of no little interest, and will doubtless become historically famous in masonic annals. It signalizes a peace which follows a warfare pursued, as we are informed, with great personal bitterness, but which like some other discussions among men will make the Order all the more strong and harmonious in the future. Experience in this case, as in others, will prove a wise and beneficent teacher. The two bodies assembled in Summer street yesterday afternoon. The meeting is described as of very great interest. Men from every section of the Northern Jurisdiction, and also representatives from the Southern, joined hands and hearts for the first time in their (masonic) lives. It was like the meeting of a family the members of which had been long separated. The exchange of fraternal feeling was very cordial and touching. Every countenance beamed with joy, more than could be expressed. The thousands of miles travelled by many members — the labor of years on the part of others — is more than compensated by the gratifying result. It was very properly followed by congratulations, festivities and other demonstrations of satisfaction and joy. After a final meeting to-day the members will separate for their homes, carrying with them the honor of having participated in a work which will add new power, dignity and character to the great masonic institution. Below is the Olive Branch to which allusion has been made: —
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> *The Compact.* — The Joint Committee of Conference of the two governing bodies of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction

of the United States of America, recommend the settlement of the differences existing between the two bodies upon the following terms: —

First. — There shall be one Supreme Council of the A. and A. Rite for the Northern Jurisdiction of the United States, to be composed of the United Supreme Councils heretofore existing therein, the one having its Grand East in the city of Boston, and the other having its Grand East in the city of New York, whose active members shall be twenty-eight in number from each Council, and no more at the time of union in order that the United Council shall consist of fifty-seven Sovereign Inspectors General, which number may hereafter be increased at the pleasure of the Supreme Council, and whose officers shall be

1 — A Sov. G. Commander.
2 — A Lieut. G. Commander.
3 — A Treasurer Gen. H.E.
4 — A Secretary Gen. H.E.
5 — A Keeper of the Archives.
6 — A G. Minister of State.
7 — A G. Master of Ceremonies.
8 — A G. Marshal.
9 — A G. Standard-Bearer.
10 — A G. Capt. of Guard.

Second. — All action heretofore taken in expelling members from other Councils on account of those differences is hereby revoked.

Third. — All action heretofore had by either Council, so far as regards the establishing of subordinate bodies of the Rite and Conferring Degrees, is to be deemed valid, and is confirmed by the United Supreme Council, and that where difficulties may arise in a State, there shall be a Commission of not less than three or more than five appointed by the Sov. G. Commander to take into consideration the state of the Rite and to adjust such difficulties and to report their adjustment to the Supreme Council for final action.

Fourth. — The two Councils shall forthwith officially exchange lists designating the names of the twenty-eight Inspectors General and active members of each Body, and subsequently lists of their Emeritus and Honorary members.

Fifth. — The Two Councils shall each forthwith proceed separately to choose a Sov. G. Commander to serve for the full term of office that shall be fixed by the Constitution. The present Commanders of the two Councils shall thereupon resign their offices respectively and the united Councils shall thereupon assemble as one Body and the Sov. G. Commander thus chosen to succeed the Commanders so resigning shall be forthwith inducted into office, and is hereby authorized to administer the obligation of fealty and allegiance to the United Supreme Council, and each member thereof shall thereupon be required to renew such obligations — the other officers in each of said Councils shall thereupon be rendered vacant, and the United Supreme Council shall be elected every three years, and at such first election shall be selected as follows: The Sov. G. Commander shall be taken from the Council at Boston, and the remaining officers shall be chosen so that an equal number of each shall be taken from each of said former Councils. The Lieut. G. Commander and the Secretary General to be taken from the New York Council.

Sixth. — Each Body shall pay its own liabilities and convey and turn over to the United Council all properties, papers, books, manuscripts, records, patents, constitutions, seals, &c., in its possession or control.

Seventh. — All subordinate bodies shall make annual returns to the United Council and renew their allegiance to the same.

Eighth. — All other Inspectors General of the two Councils upon renewing the oath of fealty shall according to their previous rank become Emeritus or Honorary.

Ninth. — The members of each Council shall have the right to throw twenty-eight votes in all elections and questions pertaining to the original organization, and if any of their active members are absent, the members present of such Council shall determine the mode in which the votes of the absentees shall be thrown. The respective parties to this agreement shall exchange their nominations before the election.

Tenth. — The Grand Orient of this Jurisdiction shall be at Boston, from which place all decrees, balustres, patents, charters, diplomas, and all official documents shall bear test.

Eleventh. — One annual meeting at least every three years shall be held at the Grand Orient in Boston, but the meeting at which the first triennial election of officers shall take place after the organization of the United Council shall be held in the city of Cincinnati, and the annual meetings not otherwise provided for shall be held at such place as the Council may from time to time determine. Special meetings called by the Grand Commander shall be held at such place within the Jurisdiction as he shall determine. Special meetings otherwise called shall be held at the Grand Orient.

Twelfth. — Nothing herein contained shall be considered as precluding any subsequent action by the Supreme Council in the Amendment of its Constitution for the government of the Bodies of the Ancient and Accepted Rite, provided that a two-thirds vote shall be required to remove the Orient.

Thirteenth. — In the selection of officers at the first election, they shall be chosen from the Councils as follows: —

The Sov. G. Commander.
The Lieut. G. Commander.
The Secretary General, as provided in Article Fifth.
The Treasurer General.
The Keeper of the Archives.
The Grand Marshal.
May 16, 1867.

The Standard Bearer, from the Boston Council.
The Minister of State.
The Master of Ceremonies.
The Capt. of the Guard, from the New York Council.

Jos. D. Evans, 33 deg.; Herman Ely, 33 deg.; Chas. Levi Woodbury, 33 deg.; Josiah H. Drummond, 33 deg.; William S. Gardner, 33 deg.; Harman G. Reynolds, 33 deg.; Robert H. Foss, 33 deg.; John L. Lewis, 33 deg.; Lucius R. Paige, 33 deg.; H. L. Palmer, 33 deg.; Clinton F. Paige, 33 deg.; William Barrett, 33 deg.; C. S. McClenachan, 33 deg.; Daniel Sickles, 33 deg.

The officers elected by the united Body to hold office for the ensuing three years are as follows: —

Most Puissant Sovereign Grand Commander, Hon. J. H. Drummond, of Maine.
Puissant Lieut. Grand Commander, Judge John L. Lewis, of New York.
Grand Treasurer, Hon. Heman Ely, of Ohio.
Grand Secretary, Daniel Sickles, of New York.
Grand Keeper of the Seals, Dr. N. B. Shurtleff, of Massachusetts.
Grand Minister of State, Clinton F. Paige, of New York.
Grand Marshal, H. S. Goodwin, of Pennsylvania.
Grand Master of Ceremonies, E. G. Hamilton, of Indiana.
Grand Captain of the Guards, Colonel S. C. Lawrence, of Massachusetts.
Grand Standard Bearer, R. H. Foss, of Illinois.

So far as we have been able to learn, all parties are satisfied with the union and the terms on which it has been concluded. The Council can now go forward as a united Body, with full confidence in its strength and ability to maintain its proper rank among its sister organizations in this country; and, as compared with the Supreme Councils of South America and Europe, it is numerically stronger than either of them, both in the number of bodies acknowledging its authority, and in its roll of membership. It has a brilliant future before it, and we most sincerely trust that nothing will ever again occur to mar its lustre, or impair its usefulness.

We append the following from "The National Freemason," written by a Boston correspondent. It is a correct and comprehensive sketch of the progress and perfection of the "union," and will be useful for future reference: —

"One of the most interesting events in the history of Masonry in this country during the present century occurred at Boston, Mass., during last week. We allude to a union of the opposing elements existing in what is known as the 'Ancient Accepted Scottish Rite.' In 1802, the first governing Body of this Rite was established at Charleston, S.C., and was composed of a Supreme Council, limited to nine members. The Constitutions of this organization provided for two Councils in the United States, and in 1813 the Northern Council was established. But the Northern Council found a rival Body of the Rite already flourishing in the jurisdiction, and from 1813 to the time of the present union a rivalry and contention for power have disturbed the harmony and peace of the brethren in the States composing this jurisdiction. In 1860, a new difficulty sprung up, which produced a breach in the Council which was established here by the Southern Council, so that three Supreme Bodies claimed to exersise their powers here. These may be denominated the Haye Council, the Raymond Council, and the Van Rensselaer Council, from the names of their respective Commanders. In 1862, the Haye and Raymond Bodies united, Raymond being deceased. Robinson, of Massachusetts, his lieutenant, took his place. In December, 1866, Br. Robinson called his Council together at Boston, Mass., when the titles concentrated in the Haye Council and Raymond Council were merged into a Council which claimed to consolidate all the sovereignties of the Rite existing in the jurisdiction. There then remained but two conflicting powers, the Council with Robinson at its head, and theVan Rensselaer Council, both claiming to be the true successors of the original Council, established by the Southern Council in 1813.

"Between them there was no conflict of principle. From 1813 to 1860 they were united, and in the latter year they unfortunately divided, and since then have exercised the same functions through different organizations. There remained, then, no good reason why they should not be united. The Van Rensselaer Council, at its annual meeting in May, 1866, appointed a committee to confer with its opponents, and in December, the Robinson Body did the same. These committees, on the 24th of April last, met in the city of Boston, and, after a deliberation of thirty-six hours' duration, conducted with the utmost courtesy, kindness, and consideration, determined upon a plan of union which was unanimously agreed upon. Both Councils held their annual meetings at Boston on the third Wednesday of this month, and the Tuesday preceding, the Committee of Conference again met, and were in session almost continuously day and night until half-past two P.M. on Thursday, when they jointly executed the foregoing compact.

"At three o'clock on Thursday, the Councils met — the Van Rensselaer Body at Masonic Hall, and the Robinson Body at Nassau Hall, and the respective committees made their reports.

"After the compact had been read in the Council over which Br. Van Rensselaer presided, Br. Charles W. Moore, of Boston, the oldest living member, and who was elevated with Br. Edward A. Raymond to the grade of 33° in 1844, moved the adoption of the report, and, in a speech which moved many present to tears, urged his motion. He laid upon the altar of this union every personal feeling, every prejudice; and for the good of the Rite, and for the harmony of the brotherhood of the York and Scottish Rites, he urged the brethren to join with him in its unanimous approval. His powerful influence, his age, and experience, had a marked effect upon all present. And, upon his conclusion, the Council broke out into loud demonstrations of approval. Br. John Cristie, of Portsmouth, N.H., made a 33° in 1845, with Br. Van Rensselaer, seconded the motion, and he was followed by others. There was but one member of the Council absent, and upon a yea and nay vote, the report was unanimously adopted. The honorary members being called upon for an expression of opinion, unanimously approved of it. In the Robinson Council the same unanimity existed, and the report of the committee was adopted without a dissenting voice.

"The two Councils on Friday met in different rooms at Masonic Hall, and during the day mingled in friendly union in the banquet-hall, where the alliance which, later in the day, was consummated in convention, was begun in good faith. After the exchange of the preliminary courtesies between the two Councils, the members met in convention, and '*The Supreme Council of*

Sovereign Grand Inspectors-General of the 33° *and last degree for the Northern Masonic Jurisdiction of the United States of America*,' and which was established in 1813, resumed its unequivocal, unquestioned position of power in its exclusive jurisdiction.

"For the first time in its history, it has now merged in itself all the elements of discontent with which it has heretofore been surrounded, and to-day it stands forth as the only organized Council of the Rite within its district. The brethren of every grade and Rite, not only here, but those scattered over the two hemispheres, have reason to congratulate themselvvs upon this grand result. The Council contains strong and influential brethren from every State, and surpasses all the Councils of the world in numbers and strength. Its present Constitutions have avoided the likelihood of any troubles originating from the same sources which have hitherto arisen.

"The *ad vitam* principle only applies to its active members, while all the officers are elected triennially. The Grand East is established at Boston, but its meetings can be held at such points within the jurisdiction as the Council may determine.

"The Supreme Council, as now organized, is the regular successor of every Council of the Scottish Rite which has been established in this Northern Jurisdiction. According to the taste of its different members, they can trace its history through the Haye, Cross, Atwood, Hicks, and Cerulan channels, or through those of Robinson, Raymond, Van Rensselaer, and Gouryas; all past differences are here buried, all previous titles, claims, and sovereignties are here merged in a title and sovereignty which is regular and unquestioned. Consolidation and union are its foundations, and brotherly love and friendship its corner-stones.

"The effect of this union by the distinguished Masons who have so cordially joined hands in such a praiseworthy act cannot be over-estimated. The Scottish Rite emerges from contentions and rivalries into the clear sunshine of peace. The beauties of its ritual can be studied by the brethren without fear of being thereby entangled in dispute, and they can take their places in the ranks of the grand army side by side, for they are all legitimate, and they can fight the good fight against the common enemies of Masonry throughout the length and breadth of the Holy Empire.

GRAND LODGE OF GEORGIA.

WE have received a copy of the published proceedings of this Grand Lodge, had at its annual communication at Macon, commencing on the 31st of October, 1866. There seems to have been a very large attendance of Grand Officers and representatives of Lodges. The Grand Master opened the session with a brief address, in which he laments the present condition of the South, in the following terms:—

"We meet under a less prosperous condition of the country than we had reason to anticipate, when we parted twelve months since. We then had hopes that brighter pecuniary and political anticipations would be realized by the country ere this. We have been disappointed in these, our reasonable expectations. Our pecuniary difficulties are not likely soon to be relieved, and our political prospects are equally as gloomy and unpropitious. A dark cloud still hangs over the present condition and future prospects of the country. Yet we are still, however, admonished to hope, that with renewed energy on our part, and a firm reliance on a kind Providence, we may anticipate the time when these afflictions will be removed, and prosperity smile again on our oppressed country. To produce this happy result, much depends on our own exertions, as a class, and the manner in which we, as men and as Masons, faithfully discharge our duties."

NON-AFFILIATED MASONS.

On this subject the Grand Master speaks as follows:—

"This subject of non-affiliated Masons has engaged the attention of perhaps all the Grand Lodges in the United States; all seriously complaining of the evil, but as yet none have been able to discover or apply an effectual remedy. Cannot this Grand Lodge, in its wisdom, adopt some course by which this evil may be remedied, and either diminish or stop the increase of this class of drones? What are non-affiliated Masons? What relation do they, or should they, sustain to the Fraternity? Does the simple certificate, that they have paid all dues and are in good standing, relieve them from their obligations as Masons? They generally so consider it, and so act. They do not pay the small pittance of annual dues, for the support and maintaining the dignity of the Institution; and, I fear, do not regard their obligations, in sustaining the great moral principles of Masonry, by any acts of charity, either for the relief of the widow and the orphan or 'a distressed worthy brother.' With very many the same motive which induced them to obtain a dimit, (the unwillingness to pay dues) would close their hearts and their pockets from all appeals of charity. It is to be regretted that dimits should ever be granted except for removing membership. All who enjoy the honors should bear a share of the burthens. That class of Masons who are able to contribute, and refuse to do so, and suffer themselves to be indefinitely suspended, or stricken from the roll of members for non-payment of dues, deserve a much severer punishment; they are unworthy to be known as Masons."

The reports of the District Deputy Grand Masters show that active efforts are being made for the revival of the Lodges throughout the jurisdiction, and that these labors are attended with gratifying success. We extract the following from the Report of Br. Blackshear, Deputy for the Fourth District:—

"A short time after the close of the last Annual Grand Communication, I had placed in my hands, by the Grand Secretary, a neat case containing the

> old Charter and Master's Gavel of St. Mary's Lodge, No. 126, which had been forwarded from Old Colony Lodge of Hingham, Mass., through R.·.W.·. Charles W. Moore, Grand Secretary of that State. Accompanying them was a beautiful letter, executed in the most chaste and elegant style of penmanship, addressed by the brethren of Old Colony Lodge to those of St. Mary's, setting forth the circumstances under which these articles had fallen in their possession. A brother in the Federal Army, finding them in the deserted Lodge-room at St. Mary's (the only articles left), took possession of them, and on his return to the North, deposited them in Old Colony Lodge, where they remained until the termination of the war, when they were returned, with every expression of fraternal kindness, to the Lodge from which they had been taken. I acknowledged the receipt of these articles in a letter to Br. Moore, and an opportunity offering, forwarded them by the hands of a friend and brother, to the Worshipful Master of St. Mary's Lodge."

Among the rulings of this brother as given in his Report, we find the following: —

> "A brother dropped from the roll for non-payment of dues becomes a non-affiliated Mason. He cannot, therefore, visit any Lodge in the jurisdiction of this Grand Lodge without paying the *visiting fee*, required by the Constitution, of all non-affiliated Masons."

ADVANCEMENT OF A MAIMED CANDIDATE.

The Committee on Jurisprudence submitted the following Report, which was adopted: —

> "The Committee of Jurisprudence, to whom was referred the decision of R.W.D.G.M. Redding, 'that a worthy brother F.C., who had unfortunately lost an arm, might be raised to the third degree,' report, that the decision was correct — in the language of Br. Redding, upon the basis 'of justice, equity, humanity, and brotherly love.'
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> "In 1860, the Grand Lodge of Virginia decided that a brother Fellow Craft, who had lost an arm after he was passed, was entitled to the degree of M.M. Br. Lawrence, Chairman of the Committee of Foreign Correspondence for the year 1861, commenting upon the decision, said, 'In this decision we concur.'
>
> "There is a vast difference between a profane and a brother E.A. and F.C. We are under no obligation to the former — they must be in a condition to come up to our standard of qualification, the others are our brethren, are entitled to commiseration and sympathy, as much so as though they were M.M.'s, and we are bound by the claim they have upon us, to give them all that they would have been entitled to if no misfortune had befallen them."

The Report of the Committee on Correspondence has too many objectionable points in it to entitle it to commendation, and is not calculated to operate favorably on the stream of applications for relief, which is now setting like a torrent from the South to the North.

The following paragraph was not necessary, and had better been omitted: —

> "In forming opinions of our Northern and Western brethren during the war in which *we* so righteously engaged, we were disposed to judge them by the hellish malice and unparalleled cruelties inflicted by *their* Government and people upon the citizens of the Confederate States, and we included them in our heartfelt abhorence of these attrocities and justifiable desire for the power of revenge for their horrid barbarities."

The writer of the Report professes to have since become satisfied that the judgment formed of his Northern brethren was wrong; and perhaps he may hereafter be induced to change his opinion as to the "righteousness" of the war. Such references are out of place in masonic proceedings. The following is a fair specimen of the fruit they produce: —

> "There are some expressions in the address of Grand Master William Hacket, of Indiana, which, we think, had better been omitted, as they mar the beauty and propriety of the otherwise commendable document. 'The rebellion is subdued, the leaders are fugitives fleeing from justice with a price upon their heads.' We shall say nothing of the cowardly exultation at the success of overwhelming numbers against a brave and gallant people, driven by oppression to battle for their liberty. It is one of the immunities of cowards to boast when the danger has passed; but falsehood should not be resorted to to give eclat to the boast, 'fleeing from justice.' Justice from Yankeedom! Has it been exhibited in the murderous scenes now being enacted in that worse than Venetian Dungeon, 'Fortress Monroe.' Yankee justice! — it is demonstrated in the cruel tyranny of a Christian Government that would have disgraced the Goths and Vandals of old. It is felt in the oppression that seeks to crush a people whose bravery and patriotism have won the admiration of a civilized world."

The following is in better tone: —

> "Your Committee has had a full opportunity of forming a correct judgment of the conduct of Masons in the Federal Army, in its devastating march through the State. As Grand Lecturer he visited many Lodges in the line of march of Sherman, and learned many, VERY MANY, instances of the conduct of Masons attached to the army that increased his veneration for the divine teaching of our beloved Order. The bitterness of sectional feeling and deadly strife was forgotten when a suffering brother claimed masonic protection — enemies were transformed into friends at sight of the signal of distress, appalling danger was averted by the ÆGIS of Masonry; wives, children, homes, were securely shielded from harm by its unseen but mighty power. Nor were these

instances 'few and far between;' in every portion of the State where opportunity offered, it was demonstrated that the 'Blue Coat' wrapped a masonic heart, and the hand ready to deal the deadly blow at the command of duty was equally ready to extend protection at the command of obligation. These are the tests that prove the excellencies of our Institution and portray the glory of its character. In behalf of our brethren who were the objects of such fraternal regard, we tender to those of every section this tribute of grateful acknowledgment,

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GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

The Semi-Annual Assembly of this Grand Body took place on Wednesday, the 8th May, at two o'clock, P.M. The Encampment was opened by the Grand Master, who announced the particular business of the session to be the exemplification of the Order, which service was performed by St. Omer Encampment of South Boston, R.E. Sir Benjamin Dean, Commander. The ceremonies of the three Orders were given in a correct and impressive manner, and elicited the commendation of the Grand Encampment.

In his opening address Grand Master Titus alluded to the sudden and untimely death of R.E. Sir Henry Butler, Grand Generalissimo, who died at his residence in Warwick, R.I., on Tuesday, March 26, 1867, and paid a merited tribute to his character. On motion of the Deputy Grand Master, a committee consisting of the Deputy Grand Master, Grand Captain General, and Senior Grand Warden, was appointed to draft suitable resolutions, and present them at the evening session.

The committee subsequently reported the following: —

It having pleased Almighty God, before whose wise providence we submissively bow, to remove from loved kindred and friends, from the community of which he was a valued citizen, and from this institution of which he was an esteemed officer and member, our late well-beloved associate, R.E. Sir Henry Butler; and whereas, we desire to place on record our estimation of his worth and character, to express our deep sorrow at this sudden and mysterious dispensation, and impress our hearts with the lesson it conveys. Therefore, —

Resolved, That in the death of Sir Henry Butler, society is bereaved of one whose influence and character filled a large space in the affairs of daily life, whose manly heart sympathized with, and appreciated, truth, integrity, and honor, who freely and generously gave of the means Heaven had placed in his hands as the almoner of its bounties, and whose character for incorruptible honesty and sincerity endeared him to a large and devoted circle of friends.

Resolved, That the lesson this event teaches should affect us individually as well as a body. The presence of death, even when looked for and expected, should ever inspire us with awe, and give rise to solemn thoughts and reflections, but when it comes unheralded by pain, sickness, or accident, abruptly and unbidden, when it strikes down the strong man, almost within the limit of youth, and apparently in the bloom of health and vigor, when what was instinct with life and happiness is transformed, as it were, in a moment, in the twinkling of an eye, to be resolved to earth again, it well behooves us all, fulfilling as we do a common destiny that ends in death and dissolution, that we take good heed of the solemn admonition, and strive so to number our days, that we apply our hearts to wisdom and virtue.

Resolved, That our hearty sympathy is with the widow and family of our departed companion in this hour of their deep distress, and that we join with their relatives and friends, in imitating the character, emulating the virtues, and cherishing and keeping ever green in our hearts the memory of Henry Butler.

Respectfully submitted.

William W. Baker,
Benjamin Dean,
William B. Blanding,
} *Committee.*

The resolutions were supported by Sir Benjamin Dean and Sir William B. Blanding, and were unanimously adopted.

The stall of the Grand Generalissimo was most elaborately draped by order of the Grand Master.

A velvet pall with silver fringe lay upon the throne, bearing a large latin cross of purple silk embroidered with silver, while across the transepts and nave were the letters in silver, "I will arise again." Upon the canopy above were winged seraphs, in silver, while the entire pall was surmounted by a purple shield bearing in gold a pair of compasses upon the segment of a circle, with the letter "G" between the legs of the compasses; the shield was surrounded by a silver serpent with his tail in his mouth; above the whole glittered a large silver star of five points.

In front of the stall was a chaplet of fragrant flowers in a large purple vase.

These tributes to the memory of our departed Knight Companion were all in good taste, and met the entire approval of an unusually large assembly.

THE JURISPRUDENCE OF ROYAL ARCH MASONRY.

[THE following decisions in Royal Arch Masonry were recently reported to the Grand Chapter by the Grand High Priest, and confirmed by that Body. They appear to be generally sound, and will be found of service in the government of Chapters] : —

"1. It is not necessary that the application to a Chapter, for a recommendation for a new Chapter, should be in writing. The usual method is to present the petition, which fact, with a brief statement of the object and prayer of it, and the names of the petitioners are entered upon the journal. Then by a vote, either upon a verbal motion, or a written resolution, the Chapter gives or withholds its consent and the required voucher.

"2. After the establishment of a new Chapter has been recommended by the nearest Chapter, no names can be added to the petition.

"3. It is not necessary that the work should be exemplified by the petitioners, in open Chapter, before a recommendation can be given. There is no rule on this subject, and it would be improper to adopt one. The recommending Chapter must be satisfied that the petitioners are qualified to confer all of the degrees, and to conduct, properly, the business and ceremonies of a Chapter, without assistance from others, and must so vouch, but the amount and kind of evidence to be furnished, thus to satisfy it, must be left to each Chapter to determine.

"4. A member of a Chapter has the right to vote upon every question presented to such Chapter, except in cases where he has a direct personal interest in the result. The interest of a member in the question of giving the consent of his Chapter to the establishment of a new Chapter, and vouching for the qualification of its members, although he may be one of the petitioners for such new Chapter, is not such a direct personal interest in the result as will prevent him from voting on the question.

"5. The petitioners for a new Chapter are not required to give 'the nearest Chapter' notice of their intention to present such petition for its recommendation and voucher. The presentation of the petition, accompanied with the proper request, either verbally or in writing, is all that is necessary.

"6. When such petition is presented, the Chapter may make any order that, in the judgment of a majority of its members, may be necessary, to enable it to judge of the Masonic qualifications and abilities of the petitioners.

"7. It is one of the prerogatives of the High Priest of a Chapter, to direct the order in which its business shall be taken up, and if, in his opinion, it would be improper or injurious to the best interests of his Chapter, to act upon any particular business before the Chapter, at the stated meeting at which it is presented, he may direct that action upon it be postponed until the next or any future stated meeting.

"8. It is not necessary that one of the petitioners for a new Chapter should be a Past High Priest. The Constitutional requirement is — nine regular Royal Arch Masons.

"9. The certificate vouching for the moral character and Masonic abilities of the petitioners for a new Chapter, must be given by the Chapter nearest the place where the new Chapter is intended to be opened, and not by the High Priest, King and Scribe. The Chapter, as such, must vote upon and decide the questions, and where, under the Constitution, the action of the whole Chapter is necessary to decide a question, the decision of the High Priest, King and Scribe can not be final or binding upon the Chapter.

"10. Every member of a Chapter of Royal Arch Masons should also be a member of a Lodge; but a Royal Arch Mason may retain his membership in the Chapter, and not be a member of a Lodge.

"11. The officers of Chapters under dispensation are not installed. The Companions named in the dispensation meet; the dispensation is read; the officers named in it appoint from among the petitioners a Captain of the Host, Principal Sojourner, Royal Arch Captain, and Grand Masters of the third, second and first Veils, and if the number of petitioners is large enough, a Treasurer, Secretary, and Guard. A Chapter is then opened. The first business should be the adoption of a code of by-laws, and then proceed with the work in conformity with the by-laws and the usages of the order.

"12. Any change or amendment of the by-laws of a Chapter must be reported to and approved by the Grand Charter, and until so approved such change or amendment has no validity whatever.

"14. The petitioners for a new Chapter and the candidates advanced in it to the degree of Mark Master, whilst such new Chapter is working under a dispensation, have the right, respectively, to choose a mark, and have the same recorded in the mark book of such new Chapter, and those of the petitioners who had before that time chosen marks, and had them recorded elsewhere, may also have them recorded in the mark book of such new Chapter.

"15. The recommendation and voucher of the Chapter nearest the place where the new Chapter is intended to be opened, is all in the way of recommendation that is required to accompany the petition for such new Chapter.

"16. Whether or not the erasure of a name from a petition for a new Chapter, is such an offence as will subject the Companion who did it to masonic discipline, depends upon the intention with which it was done, and the light in which the act may be viewed by the Chapter of which the Companion is a member, or in whose jurisdiction the matter occurred. Such Chapter is the only tribunal before which the question can be tried, and there the charges, if any are to be made, must be preferred.

"18. Under the Rules of the Grand Chapter, the election of officers in a subordinate Chapter must take place at the stated meeting of such Chapter next preceding or succeeding the festival of St. John the Evangelist. This rule is the paramount law of masonry on this subject in this jurisdiction, and the by-law of any Chapter, fixing a time for the election of its officers different from that fixed by the rule of the Grand Chapter is absolutely null and void.

"19. An applicant for the Chapter degrees must reside within the jurisdiction of the Chapter to which he makes his application. The jurisdiction of a subordinate Chapter in this State does not extend beyond the line of the State. A Chapter in this State cannot therefore receive the petition of a Master Mason in an adjoining State for the Chapter degrees without the consent of the Chapter in whose jurisdiction he resides.

"21. When a Chapter receives a petition for the Chapter degrees from a Master Mason residing within its jurisdiction, and a clear ballot ensues, and before recdiving the degrees, and the jurisdiction of such Chapter is so changed by the establishment of a new Chapter, that such brother no longer resides within the jurisdiction of the Chapter to which he presented his petition, such Chapter, notwithstanding such change of jurisdiction, has the right to complete its work by conferring the degrees upon him, and no other Chapter can receive his petition and confer the degrees upon him without the consent of such Chapter.

"22. A Past or Present High Priest has the right to instal the officers elect of a Chapter, without a dispensation from the Grand High Priest. Such installing officer must be a Past or Present High Priest, and neither the Grand High Priest or the High Priest elect of a Chapter, can empower a companion to install the officers elect of a Chapter, who is not a Past or Present High Priest.

"23. If the officers elect of a Chapter are not installed within forty days after their election, the old officers hold over until the next election.

"24. When two or more Chapters are located in the same city, their jurisdiction is concurrent, and the petitioners for a new Chapter, to be opened in the same city, must forward with the petition the recommendation and voucher of all the Chapters of such city.

"25. When a companion makes application to a Chapter for membership, and such Chapter is satisfied that the Chapter in which the companion received the Royal Arch degree, of which he was last a member, has ceased to exist, and that such companion was not in arrears to such Chapter, the Chapter to which the application is made may admit such companion to membership in such Chapter.

"26. The installation of the High Priest elect of a Chapter must take place in the Chapter over which he is elected to preside.

"27. No companion can be permitted to visit or sit in a Chapter of Royal Arch Masons, in this State, who has not received the Past Master's degree. Where a brother has received the degrees of Mark Master, Most Excellent Master, and Royal Arch Mason, in a jurisdiction in which the Past Master's degree is not made one of the pre-requisites, any Chapter in this State may, upon a petition regularly presented and acted upon, and upon satisfactory evidence of the preceding facts, confer the Past Master's degree upon him.

"28. Where there has been a clear ballot in favor of a candidate, and a companion who is not a member of the Chapter in which such ballot was had, objects to the conferring of the degrees upon him, such companion must, if the Chapter require it, and he wishes his objection to be considered, state the reason for such objection.

"29. The jurisdiction of a Chapter is determined by air lines. Where an applicant resides at a point equi-distant, by straight lines, between two Chapters, other than Chapters located in the same town or city, the Chapter to which such applicant first presents his petition has jurisdiction."

THE LODGE OF ANTIQUITY, MONTREAL, CANADA.

This is the oldest and first in rank under the Grand Lodge of Canada. It has been invested by the Grand Lodge with certain "special privileges," and endeavors to set an example of progress, good order, and system to the other Lodges. It has a "Committee of general purposes," consisting of ten members, "who attend to all matters, financial or otherwise, concerning the Lodge. They meet regularly once a month, examine accounts, hear any complaints, devise improvements, in fact, every thing that can be done outside," and make their reports to the Lodge at every stated meeting. These reports and recommendations are almost invariably approved and adopted by the Lodge.

Recently they have made a step forward in relation to dues, fees, &c., which we give below. It is an indication of progress, at least, — and progress upward: —

"The fee for iniation into this Lodge shall be *one hundred dollars*, excepting only when the applicant is the son of a Mason in good standing, who has been a member of this Lodge for three consecutive years, in which case the fee shall be fifty dollars, both fees being for the three degrees, including Grand Lodge fees, certificate, M.M.'s apron, Book of Constitution and Clothing.

"The fees for a joining member shall be twenty-five dollars, excepting only when the applicant was formerly a member of this Lodge, in which case, his fee for rejoining shall be ten dollars.

"An entered apprentice, joining, will have to pay, besides the joining fee, ten dollars for the second and twenty dollars for the third degree.

"A fellow-craft joining will have to pay, besides the joining fee, twenty-five dollars for the third degree.

"We have also altered the system of proposing candidates somewhat. Before the proposition goes before the Lodge, it is sent to the Board, and if found objectionable the Committee advise the proposer privately of the fact, and recommend its withdrawal, so as to save black balling.

"These and many other improvements quite essential to guard our landmarks and good fame have been this year introduced, and we find that by charging one hundred dollars for initiation, we shall get a better class of men who can appreciate the value of knowledge. Before closing, I would beg also to state that previous to St. John's day, the W. Master delivered an address in writing to the Lodge, giving a retrospect of the business of the past year, which was found very instructive to the members, and is now printed and placed with our records."

THE POWER OF MASONRY TO AVERT DANGER.

The history of Masonry is replete with instances of the almost miraculous power of the masonic tie in averting danger under the most imminent and trying circumstances. Every well-informed brother will readily call to mind the case of Col. McKinstry, who, in the Revolutionary War, was rescued from the most horrible death at the hands of his Indian conquerors, by Joseph Brandt, the celebrated Mohawk Indian chief; and also a similar case, where an American officer, who had been captured in a skirmish with a party of British and Indians in the war of 1812, was rescued by the Indian chief Tecumseh, while the hatchet was uplifted to give the fatal blow, the prisoner having made himself known to Tecumseh as his masonic brother. Another case is that of Gen. Israel Putnam, who, in the Old French and Indian War, was taken captive by the Indian allies of the French, and was already bound to the stake with the fagots piled around him ready for ignition, when his life was saved through the interference of a French brother. In the French Revolution, June, 1847, the following case occurred, and was reported in the "Franc Macon" published in Paris. An officer of the National Guards was on the point of being shot by the insurgents — the guns were levelled at his breast, and in another mohe would have been a corpse — when he made a mystic appeal; on which, one of the attacking party, who observed it, rushed forward, and exclaimed, "Hold! he is my brother." The muskets were instantly lowered, and the officer was saved.

Such instances of the power of Masonry in awakening the sympathies of its followers, when the ordinary ties of humanity would remain crushed and lost in the storm of passion and revenge, might be cited to almost any extent. But our present purpose is simply to lay before our readers the following remarkable case, which recently occurred in our immediate vicinity, and which, so far as our reading goes, is without a parallel in the annals of our Institution. We find it in the columns of "The Boston Journal," of the 30th of April last, and have no reason to question its entire accuracy: —

"Freaks of an Insane Man. — About nine o'clock last evening, a middle-aged man, with a somewhat ministerial appearance, was brought into the Police Station at Cambridgeport for commitment as insane. He did not appear at first in any manner like a person deranged, and approached Capt. Twiss in a polite manner, and told him that they had brought him there as an insane person, while he was just as sane as they were. He noticed a masonic badge on the captain's person, and commenced to talk upon masonic affairs, evidently being familiar with the mysteries, but finally became a little incoherent. He happened to glance toward the rack where the clubs, rattles, &c., of the police are hung, and seeing that he and the captain were the only occupants of the room at the time, started toward them, and got one of the clubs in his hand.

"Violence was of no use, and strategy had to be adopted. He approached the officer, who thought it best to keep quiet, and remarked, 'We are entirely alone now, and I believe I will murder you,' at the same time raising the club to strike. Capt. Twist appreciated the position in a moment, and happily thought of appealing to the masonic ties, and quickly remarked, 'You wouldn't murder a brother Mason, would you?' The lunatic paused, and finally dropped the club, and changed his manner in a moment to that of politeness and affection, in a most demonstrative way. He allowed the officer to take the club from him, and good care was taken, before he was commited to a cell, that he had no further access to the weapons of the establishment."

BIOGRAPHICAL.

Br. Moore, — I find by looking over the records of St. Paul's Lodge, (Groton), that Br. James Prescott was elected W.M., Dec. 26, 1803. "He was born April 19, 1766, educated at Harvard College, graduated in 1788, read law and commenced practice in Westford, where he remained about ten years, and then returned to his native town. He was a judge of probate, and chief justice of the court of common pleas for the county of Middlesex." One who well knew him says, "He possessed a strong discriminating mind, was a good classical scholar, a learned lawyer, and is entitled to have the credit of having reduced the proceedings in the probate court to a system more correct than had been adopted, at that time, by any other court in the State. He died Oct. 14, 1829." He loved the Institution of Freemasonry, and was punctual at our meetings, and well posted in the work of the Lodge. He was the youngest brother of Dr. Oliver Prescott, Jr., who has been noticed in preceeding numbers of the magazine. Yours fraternally,

Luther S. Bancroft.

FREEMASONRY.

BY BR. COLONEL SUMNER, W.M. OF ST. JOHN'S LODGE, CONNECTICUT.

In ancient times, when Israel's king that famous fabric reared,
In which his glory and his wealth so manifest appeared,
He in his wisdom first gave heed to Heaven's great law to man,
And Order, beauteous and sublime, through all the process ran.

No sound of axe or metal tool through all the time was heard,
No craftsman broke the harmony with one discordant word;
For so the work was portioned out by Solomon the wise,
From corner-stone to capital no discord could arise.

Eleven hundred men, thrice told, as Master Masons wrought,
And eighty thousand Fellow-Crafts the quarried marble sought;
While entered as Apprentices, were seventy thousand more,
Who, through the progress of the work, the heavy burdens bore.

A vast Fraternity they were — a labor vast to share,
Who always on the Level met, and parted on the Square;
And three Grand Masters gave the rules by which the work was done —
The King of Israel, King of Tyre, and he — the widow's son.

The columns and pilasters were of Parian marble wrought,
The timbers from the famous groves of Lebanon were brought;
Of cedar, fir, and olive wood, the stately walls were made,
And all within, and all without, with gold was overlaid.

Thus, two great structures had a birth — the one of wood and stone,
The other, framed and fashioned of fraternal love alone;
The one was joined in all its parts by cunning work of art,
The other by the ligaments that fasten heart to heart.

The one stood out in bold relief against the vaulted sky,
The other raised on towering front to greet the vulgar eye;
The one was all resplendent with its ornaments of gold,
The other's beauty lay concealed beneath its mystic fold.

Age after age has rolled away with time's unceasing tide,
And generations have been born, have flourished, and have died,
Since wrought our ancient brethren on that Temple's massive walls,
And thronged its lofty colonnades, and walked its spacious halls.

The Temple, with its wondrous strength, hath yielded unto time —
The Brotherhood that flourished there still lives and lasts sublime;
The one, a material thing, hath long since passed away —
The other holds its vigorous life untouched by time's decay.

Long may it live, through coming years, its excellence to prove,
And Masons ever find delight of offices of love;
Till summoned hence, the glory of that Upper Lodge to see,
When the Grand Master shall confer on each his last degree.

OBITUARY.

Whereas it hath pleased God our Heavenly Father to call from labor on earth to the good man's reward in heaven our excellent and beloved brother, Benjamin Studley, therefore, —

Resolved, That, in the departure of our venerable brother, at the advanced age of four score years, we recognize the orderly and beautiful operation of that decree of infinite wisdom which consigns dust to dust for the birth of the ready soul into the higher life which awaits us beyond the grave.

Resolved, That Old Colony Lodge of Free and Accepted Masons, of which our departed brother was a member for almost half a century, therein discharging with great fidelity the several offices he was elected to through a long series of years, desire to place on record their sense of his distinguished worth as a man and a Mason, their high appreciation of his many virtues and his genuine Christian character.

Resolved, That, while the old familiar places shall know him no more forever, the memory of our esteemed and estimable brother will long be cherished by his associates as a precious legacy of good example, of high moral influence, holy desire and endeavor, and be to all of us a constant incentive to whatsoever things are pure and lovely and of good report.

Resolved, That we deeply sympathize with his family and friends in their bereavement, and that we commend them to the joy of that faith which is the strong assurance that for the Christian *to die is gain*, and which has no doubt or peradventure that heaven has one angel more when the good man goes hence; to the love of God, and the consolations of his spirit through Jesus Christ our Lord.

Rev. Joshua Young, }
E. Waters Burr, } *Committee.*
Enos Loring, }

C. W. S. Seymour, *Secretary of Old Colony Lodge.*

Hingham, April 16, 5867.

KILWINNING LODGE. R.W. BR. WILLIAM SUTTON.

At the first regular communication of Kilwinning Lodge, the following resolutions, reported by a committee, were unanimously adopted: —

Whereas, in the boundless generosity of his heart, and with the magnanimity characteristic of his nature, R.W. Br. William Sutton has presented to Kilwinning Lodge a complete and magnificent set of officers' Jewels; and, whereas, by this munificent act the brethren of Kilwinning Lodge are placed under a debt of gratitude which they are deeply sensible can never be repaid, therefore, —

Resolved, That the unanimous and sincere thanks of the members of Kilwinning Lodge are hereby most cordially tendered to R.W. Br. Sutton for these elegant, appropriate, and useful gifts; and that it is by them considered a special honor that these tokens of personal regard should come from one so distinguished for masonic acquirements and private worth, for eminent services and fidelity to the craft, and for the constant and unwearied exemplification of masonic interest.

Resolved, That we will ever hold him in grateful memory whose sympathies in our behalf, and whose earnest wishes for our success, have been thus signally manifested; and that, while we are constantly reminded by these beautiful emblems of the peculiar duties of our positions in the Lodge, we will all gather fresh incentives to faithful exertion in labor, both as Masons and men, by cherishing, in peapetual remembrance, the liberal donor of these valuable mementos of esteem, typical as they at once become, both of friendship and masonic duty.

Resolved, That while we shall continually endeavor to lay the corner-stone of our spiritual building with the Guage and the Gavel of Truth, to erect its walls in accordance with the Plumb, the Level, and the Square, and to connect the whole by the bonds of Brotherly Love, we will never cease to hope and pray that, upon our friend, brother, and benefactor, the richest of Heaven's blessings may daily be bestowed, and that, as years gather upon him, they may bring continual happiness and honor, until, at the appointed time, he shall be called from labor to peaceful rest by the summons of the Grand Master above.

S. W. Stevens,
H. Hosford, } *Committee.*
B. C. Sargeant,

Kilwinning Lodge, Lowell, Mass., April.

Necessity is never conservative, for it either locates us in subjective condition, or we are masters of the situation.

THE BIBLE.

Among the great lights of Freemasonry the Holy Bible is the greatest. By it we are taught to rule and govern our faith. Without this sacred light we find no masonic altar. Without it no Lodge is perfect; neither can any one be legally initiated into the Order unless he believes in the grand truths which are therein contained, unless he supports and is supported by that blessed book. The following compendium of the truths taught in the Bible was found in Westminister Abbey, without date, and without name of author, and shows what the *great light* in Masonry is: —

A nation would be happy if it were governed by no other laws than those of this blessed book.

It is so complete a system that nothing can be added to it.

It contains every thing needful to be known or done.

It affords a copy for a king, and a rule for a subject.

It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and wife as mistress of the table — tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience to children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master — commands the subjects to honor, and the servants to obey, and promises the blessing and protection of the Almighty to all that walk in its rules.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father — tells him with whom to leave his fatherless children, and whom his widow is to trust — and promises a father to the former, and a husband to the latter.

It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the younger branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, overreacher, and oppressor.

It is the first book, the best book, and the oldest book in the world.

It contains the choisest matters, gives the best instruction, affords the greatest pleasures and satisfaction that were ever enjoyed.

It contains the best laws, and most profound mysteries that ever were penned — it brings the best of comfort to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and all that trust in such: in short, it is a book of laws, to show right and wrong, a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confutes all errors; and a book of life, that shows the way to everlasting life.

It is the most compendious book in the world — the most authentic and the most entertaining history that ever was published.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions.

It will instruct the accomplished mechanic and the most profound artist.

It teaches the best rhetorician, and exercises every power of the most skilful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best will that ever was signed. To understand it is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the schoolboy's spelling-book, and the learned man's master-piece.

MASONRY IN A HORSE CAR.

How beautiful to witness spontaneous manifestations of true Masonry at times and places, and under circumstances which prove that the act is done, not because it is seen, but because it is right!

One evening last week, we were riding up town in a Second Avenue car, which was, as usual, crowded to excess. Among those who had no seat, was a lame man, who, standing upon one foot, supported and steadied himself by clinging to the suspending strap. Sound, able-bodied men were sitting comfortably and looking at the poor man, who was in evident pain and uneasiness.

The conductor, seeing this, made his way through the crowd, and addressing those near, said: " Gentlemen, here is a cripple; won't one of you give him your seat?" Of course, such an appeal could not be resisted; a seat was given up, and gladly appropriated by the poor man, who not only uttered but looked thanks.

Now, was not that charity in its purity? Was not that real Masonry? We said to ourselves, if that conductor is not a Mason by initiation, he is by nature, and although an entire stranger to us, we learned before leaving the car that he was both, and that was Br. H. E. Vaughan, of Putnam Lodge, No. 337.

Putnam, how many members have you who thus, in the most quiet, secluded walks of life, do work meet for the honor of the craft and the good of man? Brethren, how many of us are there who, as this poor conductor brother, working no doubt for about twelve cents an hour, and having his own mind burdend with care, can still find ways of making those around us happy and comfortable, and do no wrong to any one. The Second Avenue company ought to take good care of that conductor — he is an honor and profit to them. — *N. Y. Courier.*

RHETORIC.

THERE is a rhetoric in the Masonry of a beautiful temple, no less instructive to the eye than that of language is to the ear. He, however, who best understands the latter will best appreciate the former; hence, how necessary to him who aspires to an honorable station within that temple is the pursuit of an art which, while it instructs it adorns, and strengthens while it enriches. Many a lesson of great practical wisdom may daily be received from the contemplation of the rising structure of a stately edifice, and to no man is such likely to prove of more avail than to the Master Mason himself. He there may learn how the proper disposition of well prepared materials, united by the implements and laws of art, furnish grace, strength and beauty to the eye, and wisdom to the understanding. Order of arrangement, care in preparation, correct adjustment and regular construction speak a language the pen can but feebly describe. A lesson is imparted at the same time to the contemplative mind that will produce its fruit in due season. The *idea* intended to be conveyed by the juxtaposition of certain parts conformable thereto, each in its own appropriate place, reminds us of the well selected, well turned and weighty words of a strong and graceful sentence. Independently, in the former case, of the mere use intended, and in the latter, of the mere sense conveyed, there is an effect produced both upon the heart and upon the mind which is sacred to the shrine of the secret source of knowledge. So in rhetoric (or the art of speaking or saying what we have to say clearly, elegantly and effectively), there is much labor required both in the construction and proper position of the verbal materials of that temple which is displayed in the architecture of an eloquent address. It may be profitable to contemplate how the justly proportioned pillars rise from their solid bases to their crowning capitals, as the idea developed reaches consummation by the graceful ascent of word upon word; how lightness and grace are achieved by joining arch to arch, even as the apt illusion passing on from point to point ornaments, while it upholds, the general idea. We may now perhaps, from these random remarks, the better comprehend the reason why the poets of ancient Greece and Rome have so frequently employed the phrase "to build the song," or poem. The term always struck us as forcible and descriptive in relation to those nations; for as we derive from them the noblest models of architectural excellence, so do we of poetical and rhetorical works. They have ever been, and ever will be, models of excellence to all the world. It is true, a great Masonic Temple owes its origin to a source than which none can be loftier; and we opine that the everlasting principles inherent in its Order are such as to demand the respect and admiration of ages yet to come, as they have undoubtedly of those that are gone. A finished temple and a finished discourse are alike analogous in their structure and effect, and often mold the embryo aspirations of posterity to great perfection. Surely, by one whose duty it may be from time to time to lecture his Lodge, and to pay the Craft with the wages of knowledge, holy knowledge and experience, the Masonry of rhetoric and the rhetoric of Masonry should not be deemed unworthy of his serious attention.

FRANCE.

The Grand Orient of France is composed of the Grand Master, the Council of the Order, and the presiding officers of all the bodies in the jurisdiction. The Grand Master is elected for five years, by ballot, at a general assembly of the Grand Orient, specially convened for that purpose. His powers are executive, and, in connection with the Council of the Order, administrative. He has the right to preside at all Masonic meetings, promulgates the decrees and decisions of the Grand Orient, and convokes its assemblies. He has also the right to remit the penalties incurred by Masons or Lodges. The Grand Master has the right to appoint two Deputy Grand Masters, for such length of time as he may think proper, who take his place when necessary, and who have rank, seat, and voice in the deliberations of the Council of the Order and in the assemblies of the Grand Orient. At the expiration of the Grand Master's term of office, the functions of his Deputies cease.

The "Grand College of Rites," Supreme Council for France and the French possessions, established as a part of the Grand Orient, holds its meetings in Paris, and is composed of members regularly in possession of the 33d degree. The number of members is limited to thirty-three, which comprises the Grand Master of the Order, who is Sov. Grand Commander, and his two Deputies, who hold the positions of First and Second Lieut. Grand Commanders. It alone has the right to confer the 33d degree. Its special mission is to confer the 31st, 32d, and 33d degrees.

By the French constitutions, the sons of Masons may be initiated at the age of 18, with the consent of their father, mother, or guardian, but can not receive the second or third degree until they have attained the age of twenty-one.

MASONIC CHIT-CHAT.

Death of Hon. Francis Welch. — This venerable brother died at his residence in this city on the 30th of April last, at the advanced age of ninety-one years. He was one of the oldest Masons in this State, and had always been consistent and unwavering in his attachments to the Institution. He was also the oldest worshipper at the Old South Church. He had been President of the Franklin Insurance Company for many years preceding his death, and was an original member of the Boston Light Infantry, and paraded with the corps on its first appearance in 1798. Of the young men who formed this company our respected fellow citizen, Josrph W. Revere, Esq., is, we believe, the last survivor. Mr. Revere completed his ninetieth year on the 2d of May ult., and is a son of the late Col. Paul Revere, of Revolutionary renown, who was also a Past Grand Master of the Grand Lodge of this State.

Celebration. — We learn from the Dubuque, Iowa, *Times* of the 28th of April, that the "Benton (Masonic) School of Instruction," celebrated on the previous Friday evening, the closing of their annual term. After the usual preliminary ceremonies, Past Grand Master Guilbert delivered an address, "reviewing the history of Schools of Instruction in general, and Benton School in particular. He spoke earnestly in advocacy of these means to the benign ends of Masonic culture. He alluded in appropriate terms to the uses of Masonic refreshment, and in this connection he glowingly described the first Masonic Festival ever holden — that in honor of the completion and dedication of the Temple of Solomon. Lessons applicable to the Masonry of to-day were deduced from the beautiful details of this magnificent historical episode."

Religion is as necessary to reason, as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.

By-Laws of Mt. Lebanon Lodge. — We have been favored with an elegant copy of the By-Laws of Mt. Lebanon Lodge of this city, to which are appended a brief history of the Lodge from its organization in 1801 to the present time, and an appendix containing short biographical sketches of many of its deceased members. These sketches are exceedingly well drawn and are of great interest and value as a contribution to the general history of the Order in the jurisdiction. We understand that both the history and the sketches are from the pen of Br. Thomas Waterman, the venerable and beloved Secretary of the Lodge, and they do him great credit. As a specimen of the typographical art the work is of surpassing excellence. We know not how it could be improved. It is from the press of Messrs. Rockwell & Rollins of this city.

A Masonic Hall at Shanghae, China. — Everywhere but in New York can the Craft, with few exceptions, boast of having a Masonic Temple. Boston has hers nearly ready for dedication, while we are at a stand still, owing to the fact that the Trustees of the Hall and Asylum Fund, of late years, run counter to the wishes of the enlightened portion of the Fraternity.

From a lay paper, under date of Shanghae, February 17, 1867, we learn that the Masonic brotherhood in that city, are expending one hundred thousand Mexican dollars for the erection of a magnificent Temple. The above amount was raised by subscriptions among the various Masonic bodies in that place, and can be taken as an indication of the strength and wealth of their membership. It is the more gratifying to us, from the fact, that the prime movers in the enterprise, are two Americans, Bros. Chas. E. Parker, of Boston, and Vernon Seaman, of Newburgh, New York. — *N. Y. Cour.*

Relief for the South. — Mosaic and Dubuque Lodges at Dubuque, Iowa, have respectively contributed $25 each for the relief of the suffering poor of the South. The whole Southern country is stricken down in poverty and distress. Whole families are literally starving.

Grand Lodge of Rhode Island. — The M.W. Grand Lodge of Rhode Island held its annual communication in Masons' Hall, in Providence, on Monday, May 20, an unusually large number of members being present. The following officers were elected for the year ensuing: —

M.W. Thos. A. Doyle, Providence, Grand Master.

R.W. Moses Fifield, Centreville, Deputy Grand Master.

R.W. Emerson Goddard, Woonsocket, Grand Senior Warden.

R.W. William Gilpin, Newport, Grand Junior Warden.

W. Gardner T. Swarts, Providence, Grand Treasurer.

W. Charles D. Greene, Providence, Grand Secretary.

W. Daniel Babcock, Phenix, Grand Senior Deacon.

W. Benjamin Tallman, Portsmouth, Grand Junior Deacon.

W. Israel R. Sheldon, Pawtuxet, Grand Senior Steward.

W. Stanton Hazard, Westerly, Grand Junior Steward.

W. Israel M. Hopkins, Providence, Grand Marshal.

Rev. and W. Benjamin W. Atwell, Providence, Grand Chaplain.

W. W. Duane Aldrich, Lime Rock, Grand Sword Bearer.

W. Charles R. Cutler, Warren, Grand Pursuivant.

W. Stillman White, Providence, Grand Lecturer.

W. Ebenezer B. White, Providence, Grand Tyler.

The Grand Master elect was installed by M.W. Ariel Ballou, P.G.M., and the other officers by the Grand Master.

Two new Lodges were chartered, one at Peacedale by the name of Hope, and one at Wickford by the name of Washington.

A committee was appointed to receive contributions from the Lodges for the relief of Masons in the Southern States.

The session was prolonged to a late hour, but the other business transacted was of a local character.

Officers of Dubuque (Iowa) Lodge. — W.M., E. A. Guilbert, M.D.; S.W., John Melhop; J.W., D. W. Hewitt; Treasurer, A. Levi; Secretary, Wm. E. Weihe.

Expulsion. — J. B. Magee, a Canadian, by Union Lodge, Elkton, Md. He is traveling as a Mason, and soliciting pecuniary relief.

A KING CAN'T DO IT.

BY BR. L. B. LYTTON (BULWER.)

A king can make a gartered knight,
  And breathe away another;
But he, with all his skill and might,
  Can never make a brother.
This power alone, thou mystic art,
  Freemasonry, is thine!
The power to tame the savage heart
  With brother love divine.

Religion. — Political eminence and professional fame fade and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to life; it points to another world. Political and professional fame cannot last forever, but a conscience void of offence before God and man is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny all thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner, as "living without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away from the purposes of his Creator.

Masonic Festival at Dubuque, Iowa. — We have received through the politeness of Past Grand Master Edward A. Guilbert, of Dubuque, an admirably printed pamphlet entitled, "Memorial of the Masonic Festival, commemorative of St. John the Evangelist's Day," at Dubuque, Dec. 27, 1866; a copy of which we learn, was mailed to our address at the proper time, but never reached us, or it would have received an earlier notice. The great feature of the occasion was an eloquent and learned oration by Br. Guilbert, from which we propose hereafter to present our readers with such extracts as we may be able to find space for in our pages.

THE

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SUSPENSION.

We have so frequently discussed this question in these pages, that it would seem to be an almost unnecessary labor to refer to it again; nor should we do so now, when our pages are pressed beyond their capacity with matters of more immediate, if not of more important interest, were it not that some of our more recent decisions have been misunderstood, or wilfully misinterpreted.

Under the present and *modern* system of masonic government, especially as it exists in this country, a *member* of a Lodge holds a double relation to the fraternity. A candidate for the degrees is not, by the mere ceremony of his initiation, admitted to membership in the Lodge initiating him. The initiation admits him into the Order, and there stops. The admission to membership in the Lodge is a subsequent transaction, — another and independent compact with a certain number of his brethren, who have voluntarily associated themselves together, under new and particular regulations, for certain specified purposes. The two transactions have no other necessary connection than that admission into the former is an essential qualification for admission into the latter.[*] The first is governed by the general laws of the craft, — the latter, by conventional regulations. The rights acquired through the first, therefore, cannot be impaired by any mere non-fulfilment of the conditions of the second. A foreigner is made a citizen of the United States by the laws of naturalization; but he is not thereby invested with the privileges of municipal citizenship. These are acquired in another way, and are subject to other conditions. He may forfeit his privileges as a citizen of a municipality, and yet exercise his rights, and claim protection, as a citizen of the United States. But the converse of this proposition does not hold. If he forfeit his rights as a citizen of the United States, his municipal privileges are also forfeited, because the condition on which he acquired and held them no longer exists. And this is the distinction to be made between the members of the masonic community as a whole, and the members of a private Lodge.

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[*] The usual practice is, to require a separate proposition and ballot for membership. Where this is not the case, the candidate signs the by-laws as an antecedent condition of membership.

A Lodge, in introducing an individual into Masonry, acts by authority of the Grand Lodge, to which it is subordinate, and for the fraternity at large. The regulations which govern its proceedings in this respect are those general regulations of the craft usually denominated the "Ancient Constitutions." They are the original and fundamental laws of the fraternity, and may not properly be changed by either Grand or subordinate Lodges; and, if there be any power in them which, in the absence of evidence of intentional fraud, authorizes or can be construed to justify the expulsion of a brother for the non-fulfilment of a private contract, masonic or otherwise, it is unknown to us. To wrong or cheat a brother or a Lodge, maliciously and wickedly, would undoubtedly, if proved on trial, constitute cause for suspension or expulsion from the privileges of Masonry. But the failure to fulfil the conditions of a contract, or the mere refusal to do so, would not at civil law, and ought not masonically, to imply intentional fraud; for the non-performance of this duty may proceed from causes which, explained, would exonerate the delinquent from injurious imputation. The failure to perform any of its conditions would legally be a violation of a civil contract, so far as to release the opposite party from his obligations, and generally entitle him to bring an action for damages, if any were sustained; but it would not entitle him to maintain criminal proceedings against the delinquent. If a member fails to pay his assessments, he breaks his contract; and the Lodge may bring an action against him, which may result in his discharge from membership, and a consequent release of the Lodge from its special obligations to him. But, before a criminal action can be sustained, there must be evidence of manifest and intentional fraud. This evidence is not furnished by, nor is it to be inferred from, a mere neglect or implied refusal to fulfil the contract. Were an opposite rule to obtain, every man in the community who should fail to fulfil his pecuniary obligations would be liable to indictment as a criminal. We cannot, therefore, admit that the charge of non-payment of dues imports of itself anything more than the non-fulfilment of a pecuniary contract; which fault the delinquent may, with the best and purest intentions, be compelled by pecuniary embarrassment to commit. There may be cases where occurrences growing out of the non-payment of dues might render expulsion right and justifiable. Contumacy in the discharge of any masonic duty, if attended by bad passions and base and unmasonic actions, would probably be a proper subject for masonic discipline. But in all such cases charges, arraignment, and trial must precede conviction. Criminal intention is not to be inferred, but proved.

One word as to the By-Laws of a Lodge. These are both general and particular. The engagement to abide by them is, in the first instance, a general one. So far as the By-Laws conform to the regulations of the Grand Lodge and the general regulations of Masonry, this engagement is obligatory; but, when they militate against either, it is not; because a prior and superior obligation to the contrary exists. If a Lodge incorporate into its By-Laws a provision inconsistent with the general regulations of the craft, or the particular regulations of the Grand Lodge, it transcends its powers; and any action had under such provision would be nugatory. So, if a Lodge suspend or expel from Masonry for a cause not recognized as an offence by the general regulations of the Order, or the particular regulations of the Grand Lodge, the expulsion cannot stand, because the offence does not involve any violation of the original conditions on which admission into the fraternity was obtained. We will illustrate: A Lodge may require by its By-Laws that its members shall not only abstain from the use of intoxicating drinks, but that they shall not traffic in them, nor fellowship with those who do traffic in them. If the Grand Lodge should sanction such regulation, then the violation of it would, on conviction, exclude a member from the Lodge, or subject him to such other punishment as it should see fit to impose; because it was one of the conditions by which he was admitted to membership. But it would not justify the expulsion of a member from Masonry, because it would not be an offence against his original obligations and duties as a Mason; for the general laws of Masonry recognize no such rule of moral discipline. "A Lodge may be either general or particular," say the old Constitutions. It is general, when acting as an agent of the whole fraternity, as represented by the Grand Lodge, and in the discharge of the general duties prescribed by its charter. It is particular, in the admission and government of its own members, and in the regulation of its local concerns. Its By-Laws necessarily partake of this mixed character. The original engagement to abide by them is general in its application, because the initiate does not by his obligation assume any of the private liabilities, nor is he invested with any of the personal privileges, of membership. On the contrary, the signing of the By-Laws is a special or particular contract, and constitutes the condition of membership. Expulsion or suspension from the Order proceeds from the neglect of primary or general duties. Forfeiture of membership proceeds from the neglect of secondary or particular duties. The payment of Lodge dues is a particular duty imposed by a particular regulation of the Lodge. It is not required by the general laws of the fraternity. We desire to be distinctly understood here as referring to dues assessed upon the members for the support of the Lodge, and nothing else. What the Grand Lodge may have power to do is another and a different question.

We have room only to add, that the corollary from the above is, that *suspension from Masonry* assumes the character, and is governed by the same laws that control the higher punishment of expulsion, and can therefore only be properly imposed by the authority of the Grand Lodge, and for violations of the higher and more general obligations of the Order; while, on the other hand, suspension from membership "deprives the suspended brother of all his rights and privileges as a member of the Lodge suspending him, but does not affect his general standing otherwise."

We give the following authorities bearing upon the subject:—

"A Lodge has the right of suspending or excluding a member from his membership in the Lodge; but it has no power to expel him from the rights and privileges of Masonry, except with the consent of the Grand Lodge."—*Mackey.*

"Striking the name from the roll of members does not affect standing, nor debar from any privilege, except membership in the particular Lodge."—*G. M., La.*

"A Mason cannot be suspended from the privileges of Masonry, except on conviction after trial."—*Ibid.*

"A suspension from *membership* by a subordinate Lodge does not require any action from the Grand Lodge to make it final."—*G. L., Iowa.*

"The practice of suspending from the privileges of Masonry, for non-payment of dues, without the formalities of a fair and open trial, I believe to be wrong."—*G. M., La. and Iowa.*

"That no member can be suspended or expelled, or otherwise deprived of his rights, without due trial on charges preferred, is too well settled to be now discussed."—*G. L., Mo.*

[It is not usual to try members on charges for non-payment of dues.]

"Suspension from the Lodge does not abrogate the connection between the member and his Lodge, but places his rights in abeyance only."—*Mackey.*

[One of his rights as a member is to visit or attend the meetings of the Lodge, and this, with all his other rights, is placed in abeyance,—and we think justly; for, having broken his engagements with the Lodge, his continued presence would, at least, be an indecency to which the members are not required to submit.]

"From this date, no Lodge shall suspend any brother for a definite time; but all suspensions shall be for indefinite periods."—*Miss. and Texas.*

"Hereafter, no subordinate Lodge under this jurisdiction shall suspend a member for a definite period."—*Cal.*

"We have come to the conclusion, that definite suspensions should be expelled from our statute-book."—*G. M., Miss.*

"We are disposed to indefinite suspensions, always, in preference to definite suspension."—*Lawrence Sig. and Jour.*

"In the opinion of this Grand Lodge, every suspension should be for an indefinite period."—*Va.*

We have, on other occasions, fully discussed in these pages the question of indefinite suspension; to which discussions reference may be had by any party feeling a more particular interest in the subject.

VISIT TO SUTTON ENCAMPMENT.

WE were favored, in the early part of the last month, with an invitation to accompany the Grand Encampment of the State, Sir Charles H. Titus, Grand Master, in an official visit to Sutton Encampment of Knights Templars, at New Bedford; and, though we have but little space in our pages to spare for any purpose other than that with which they are overloaded, we should do violence to our own feelings not to avail ourself of the earliest opportunity to thank the Sir Knights of that Body for the fraternal kindness and generous hospitality extended to us in common with their other visiting brethren, and to express the great satisfaction we realized from our visit. On arriving at the depot, carriages were in readiness to take the party to the Parker House, kept by Sir Knight Morrill, a member of the Encampment, and an attentive and obliging landlord; and, immediately after dinner, carriages were again ordered for an excursion about the city, including a drive of about six miles over a smooth road on the borders of the bay: and we do not over-estimate it when we say, that this is one of the most beautiful and refreshing driveways to be found in all New England, and in the summer season must be a source of inappreciable pleasure to the residents of the city, which of itself is one of the most cleanly and picturesque upon the seaboard; and the only wonder is, that it has not long since become a fashionable "watering-place," for which it is well adapted.

In the evening, the Grand Master, with his officers, made an official visit to the Encampment, and witnessed the working of the Order of the Temple; and it is no more than just to say, that this was admirably performed. Every officer and member knew his place, and what was expected of him; and, as a natural consequence, the ceremony was performed with a promptness, accuracy, and impressiveness which were most gratifying to the visitors.

The following morning, the party were taken out in the bay to try their hand at catching "blue-fish." The arrangements were perfect; but the fish had gone on an excursion in the Vineyard Sound, or somewhere else beyond the reach of their pursuers. The beautiful sail, however, in the bay, and its accompaniments, were a full compensation for the disappointment. Returning in the afternoon to one of the pleasant islands near the town, the name of which we do not remember, the party were soon seated at the dinner-table, which they found bountifully spread with fish they did not catch, and other luxuries. Later in the afternoon, the visitors took the cars for Boston, sensible of their indebtedness to their New-Bedford friends for one of the most pleasant excursions of the season.

PRESENTATION.

At the late meeting of the Supreme Council, 33d degree, the M.P. Sovereign Grand Commander, Van Rensselaer, was presented by Ill. Br. Stocker, on behalf of Philadelphia Sovereign Consistory, with a magnificent sash and collar, appropriate to his office, manufactured to their order, regardless of expense, by Horstman & Co., of Philadelphia; and it is a magnificent specimen of the embroiderer's art. During the session, he was also presented with a beautiful sword and belt, also made expressly to order and indicative of his rank, by the Supreme Council.

DEDICATION OF THE NEW MASONIC TEMPLE.

The ceremonies at the Dedication of the New Masonic Temple, on Monday, the 24th of June ult., were the most imposing ever witnessed in this city; and will rank, as a masonic display, without a parallel in the history of Masonry in this or any other country. The "Boston Journal" of the succeeding morning contained, in a large double-sheet of thirty-two columns, a full, particular, and complete historical and descriptive account of the entire proceedings; the whole prepared with great labor and eminent ability by Brother William W. Clapp, Esq., one of the editors of that excellent and ably-conducted journal. It is our intention to transfer the principal features of this account to our pages, as matter of history, and for future reference; but this it is impossible to do at once, or in the precise order of their arrangement.

It was a "successful celebration," says the "Journal;" and the proceedings were so perfectly conceived, and so faithfully carried out, that not only the fraternity of Freemasonry, but citizens of Boston not bound by "the mystic tie," will look back upon the occasion with feelings of pride and of gratification. The cannon did not roar, neither were the bells rung, as when joyous multitudes celebrated great victories over the enemies of the Union; but in victory-salutes and war-chimes there was a dirge-like echo, as if a requiem was added to the rejoicing for those who had fallen, yielding up their lives that the republic might live. The celebration of yesterday was pacific in its character, although the Knights Templars marched with the same chivalrous bearing which animated their predecessors when they marched beneath the same banner against the Saracens.

The weather was propitious; and, although "the dawn was overcast," the sun beamed forth brightly, to enliven the scene until the procession was dismissed, when it became foggy, and rain soon followed. The air was clear and invigorating, the streets were clean, the police arrangements were perfect, the citizens along the route of the procession were hospitable in their attentions to the fraternity, the decorations were appropriate, and nothing was wanting to add to the effect of the pageant.

President Johnson could not have had a better opportunity for witnessing the people of New England, a section of country neither known or understood by many who reside in distant portions of our republic. They needed no eulogium. Orderly, intelligent, well dressed, and evidently in comfortable if not prosperous circumstances, they bore witness to the intellectual ability of the descendants of the Puritans.

The officers of the Grand Lodge of Massachusetts merit congratulations on the successful completion of their work; and all of the fraternity who contributed to the proceedings of the day are entitled to the thanks of our community, who say to them, in the words of their gifted brother, Robert Burns, —

"May freedom, harmony, and love
Cement you in the grand design,
Beneath the Omniscient eye above,
The glorious Architect divine."

INVITATION TO THE PRESIDENT.

The correspondence between the Grand Master and the President of the United States was as follows: —

Office of the Grand Master of the Grand Lodge of Massachusetts,
Boston, May 25, 1867.

To His Excellency Andrew Johnson, President of the United States.

Dear Sir and Brother, — The Grand Lodge of Freemasons for the State of Massachusetts has recently erected in this city a Masonic Temple, of great architectural beauty; and it is proposed to dedicate the same on Monday, the twenty-fourth day of June next. The event will be celebrated by a public procession, oration, and the usual masonic ceremonies. It is expected that there will be a general attendance of the Lodges and Brethren of this and the neighboring States; and it is the desire of the M.W. Grand Lodge that, if consistent with your many and arduous public duties, you will honor the occasion by your presence. I therefore tender you a fraternal invitation to do so.

With the assurance that a compliance with this invitation will be appreciated as a high honor by your masonic brethren of Massachusetts,

I am, dear sir, fraternally yours,
Charles C. Dame,
Grand Master of the Grand Lodge of Massachusetts.

Executive Mansion, Washington, D.C., June 11, 1867.

Charles C. Dame, Esq., G.M. of the Grand Lodge of Massachusetts.

Dear Sir and Brother, — I have received your letter of the 25th ult., conveying to me the fraternal invitation of the M.W. Grand Lodge of Massachusetts to attend the dedication of their new Masonic Temple, in Boston, on the 24th inst. It will afford me much pleasure to witness these most interesting ceremonies; and, if in the mean time nothing occurs to prevent, I will be present with you on that day.

Accept assurances of my appreciation of the compliment of the invitation, and believe me, dear sir, to be truly and fraternally yours,

Andrew Johnson.

THE PRESIDENT RECEIVED BY THE GRAND LODGE.

At about half-past eight, the President left the Tremont House, and was formally received by a committee of the Grand Lodge of Massachusetts as their guest for the day. This committee consisted of Past Grand Masters of the Grand Lodge, M.W. Winslow Lewis, M.W. John T. Heard, and M.W. W. D. Coolidge. On being ushered into the presence of President Johnson, Dr. Winslow Lewis thus addressed him: —

Mr. President and Honored Brother, — We are appointed a committee to wait upon you, and to conduct you to the place where the Grand Lodge of this State is assembled, previous to the visitation to the new Masonic Temple.

As representatives of those who have been honored by the highest official positions in the Order in Massachusetts, we bid you a most sincere welcome to Boston, the *primum mobile* of Freemasonry in these United States. We welcome you from our hearts as well as from our lips, and trust that you will find that here you have been surrounded by those who, in welcoming the President of the United States, have had the pleasure of giving the earnest also that their fraternal accolade is in unison with their sentiments toward you in both relations.

The President, accompanied by the committee, appeared, and took a seat in a carriage, and proceeded immediately to the quarters of the Grand Lodge in Summer Street. Upon coming from the hotel, the crowd cheered the President heartily; and such demonstrations were continued all along the route to the Summer-street hall, which was reached about ten minutes to nine. The President, accompanied by Governor Randall, Postmaster-General, General Rousseau, and Surgeon-General Norris, was received by Grand Master Dame, and introduced to the various other officers of the Grand Lodge. While these formalities were proceeding, the Boston Encampment, accompanied by Hall's Boston Brass Band, came up Summer Street, and halted in front of the Grand-Lodge hall to receive and escort that body and the President to the new Temple. The Encampment was in charge of Most Eminent Grand Commander Charles E. Powers. Shortly after nine o'clock, the President, accompanied by Grand Master Dame, took his seat in the carriage; General Rousseau, with other members of his suite, occupying carriages with officers of the Grand Lodge. Under escort of the Boston Encampment, the line of march was immediately taken up for the new Temple. Summer Street, Winter Street, and Washington Street, in this vicinity, were filled with an anxious and pressing crowd; and, when the President passed along, he was loudly and heartily cheered at all points. The shortest route, through Winter and Tremont streets, was taken to the Temple; and, upon reaching the same, the President alighted, and was conducted to the Grand-Lodge room, where the exercises of dedicating the new edifice to the cause of Masonry followed.

THE DEDICATION.

On reaching the Masonic Temple, the Red-Cross Knights of the Encampment were drawn up in two lines before the Gothic entrance; and, passing through the line, the President and the Grand Lodge entered the building. The President was immediately escorted to the room of the Grand Master, while the other members entered the hall; the R.W. Deputy Grand Master Colonel N. A. Thompson in the chair, — Rev. William R. Alger (Grand Chaplain of the Grand Lodge), and Past Grand Chaplain W. S. Studley (the orator of the day), taking seats at the foot of the dais. The R.W. Deputy Grand Master then ordered the Grand Marshal to announce to the M.W. Grand Master that the Grand Lodge of Massachusetts had assembled. The

Grand Marshal retired, and in a few moments returned, announcing the presence of the Grand Master, who was received with honors.

On taking the chair in the East, the Lodge was opened in Ample Form, and an appropriate prayer was made by the Grand Chaplain.

The M.W. Grand Master ordered the Marshal and two Masons to await upon the President of the United States. On the entrance of His Excellency, a grand march was played on the organ; and he was escorted to the East, and introduced to the Grand Master by Past Grand Master Winslow Lewis, when he was addressed by the M.W. Grand Master, C. C. Dame, as follows: —

Worshipful Brother, — I have the honor and the pleasure to welcome you to the Most Worshipful Grand Lodge of Massachusetts; and, in their behalf, I extend to you a cordial and fraternal greeting. At all periods in the history of our Order, rulers and princes, members of our fraternity, have, on convenient occasions, laid aside the robes and dignities of office, to meet their brethren on the level, for the time being, to mingle their fraternal greetings, and to stimulate each other in the cause of brotherly love and friendship.

We are gratified, my illustrious Brother, that you, the head of the nation, with your many cares and duties, have found it convenient to be with us to-day, and participate in the important ceremonies of this occasion. I extend to you my hand, in token of the sincerity of our fraternal sentiments, and as a pledge of our fidelity to the principles of the brotherly love of our Order.

Brethren, I have the honor of introducing to you Andrew Johnson, our Brother, and the President of the United States.

The President then took his seat on the right of the Grand Master, in the Chair of Honor, reserved for Past Grand Masters.

The Dedicatory Ode, the music of which was composed by M. Keller, was then sung; the sixteen male voices in the choir producing a fine effect.

R.W. Br. S. K. Hutchinson then addressed the M.W. Grand Master as follows: —

Most Worshipful, — Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

The working-tools were then presented, through the Grand Marshal, to the Grand Master, who ordered the Grand Marshal to present the Plumb to the Junior Grand Warden, the level to the Senior Grand Warden, and the Square to the Deputy Grand Master; and the dedication proceeded with the usual ceremonies, during which the following original hymn was sung, written by R.W. Br. John H. Sheppard. The music was composed by L. H. Southard. The solo portions were by Messrs. Kimball and Alexander.

The mountains round Jerusalem
  The same forever stand;
But the dark clouds which rest on them
  O'ershadow sea and land.
No sail is seen on Galilee;
  No harp in Judah's halls;
The city once so brave and free
  The scimitar appals:
A remnant scarce is left in her
To guard the Holy Sepulchre.

In streets our ancient Brethren trod
  Rings the Muezzin's cry;
And where our Temple rose to God
  A mosque invades the sky, —
Our Temple, which once stood sublime
  On Mount Moriah's height,
A mould of beauty for all time,
  An oracle of light;
The glorious handicraft of them, —
The Grand Lodge of Jerusalem.

Its form and grandeur yet survive
  In every Mason's mind:
Though mosque and minaret may strive
  To leave no trace behind,
The ideal presence stands the same
  Where'er on earth we roam;
Jerusalem, from whence we came,
  Is still the Brother's home.
He ne'er forgets, while time runs on,
The Temple of King Solomon.

The glory of the Holy Land,
  Though vanished from the eye,
Still warms thy heart and guides thy hand,
  Immortal Masonry!
Like Venus rising from the sea, —
  A form of loveliness, —
This beauteous sculptured fane to thee
  We dedicate, and bless.
In Saint John's name, to Christ so dear,
We consecrate our altars here.

DEDICATORY PRAYER.

At the conclusion of these ceremonies, the Grand Chaplain, Rev. Br. William R. Alger, offered the following prayer: —

Infinite One, who art the life and light of all being, the author of law, the end of every finite existence, — we worship thee, acknowledge that all we are or have or hope belongs to thee. We know that every house is builded by some man, but that he who built all things is God. Behold, the temple which we have made, fair and seemly in proportion as we are able to make fair and seemly things, stands completed before thee, waiting for thine acceptance! We pray thee to accept and consecrate it by the benediction of thy spirit on the motives from which it has arisen, and on the purposes to which it is devoted.

O Lord, the gladness of our hearts in the completion of this beautiful house of our Brethren is as the gladness of those ancient men who, remembering the first temple, when they saw the foundation of the second temple laid, wept aloud for joy. May this joy never be turned into grief, but grow purer and greater as successive generations of our descendants arise for the better fulfilment of the duties we undertake and transmit!

As long as this temple stands, may those who come within its walls remember that they should themselves be living temples of God, keeping their hearts clean for the visits of his Holy Spirit! We dedicate these spaces to the tradition, the ritual, and the virtues of our Order. May no wrong, no vice, no discord, ever enter here; but here may generous sentiments be nurtured, noble deeds be done, friendly sympathies and innocent joys be experienced, until the very stones crumble beneath the touch of Time! And, when time itself shall be no more, may a multitude, here trained for bliss, be found in that temple not made with hands, eternal in the heavens!

And thus, in the name of the masonic brotherhood throughout the world, in the name of the sainted and illustrious members of our Order in the past, in the name of the pure spirit and purpose of the institution itself, we dedidate this our temple, in solemn prayer, to thee, O thou Supreme Architect of the universe. Amen.

The Grand Master then resumed his chair, when the President addressed him as follows: —

ADDRESS OF PRESIDENT JOHNSON.

MOST WORSHIPFUL MASTER, — It is not for the purpose of making an address, or, as we sometimes say, a speech, on this occasion, that I rise, but simply to express my sincere thanks for the invitation that I have received to be here, and witness and participate in the dedication of this building consecrated to Freemasonry; and, in being here, I would be doing myself an injustice were I to conceal the sincere and profound gratitude I have experienced in being introduced and received as the guest of the Grand Lodge of Massachusetts.

This will be one of the events in my life to be remembered so long as the current that is now flowing from the central stream shall continue to flow. The remembrance of this occasion and this event will only expire or terminate with my existence. I am proud, I am gratified, that the opportunity has been offered me to participate with you on the present occasion, and to be your Brother here. It has been one of the boasts of my life, though not often expressed, that I belonged to an association which, though not political, embraces principles which are not confined to particular localities or countries, but which have a marked universality, and embraces within its grasp the whole human race, making us all brothers.

Gentlemen, — or, I should say, Brothers, — please accept my sincere thanks — for they are indeed sincere — for this most cordial welcome.

A prayer was then offered, and the usual proclamation made.

Our sketch of this portion of the day would be incomplete were we to omit a word of compliment to the gentlemen engaged in the vocal and instrumental services. The compositions were of a high order, and the execution was admirable. The following list embraces the names of those who assisted: —

JOHN B. RHODES, *Grand Organist.* C. C. WENTWORTH, *Grand Chorister.*
H. M. DOW, *Assistant Organist.*

SELECT CHOIR OF SIXTEEN MALE VOICES.

FIRST TENORS.

Edward Prescott. William B. Merrill. Daniel F. Fitz. George H. Elliott.

SECOND TENORS.

J. Lewis Brackett. Henry A. Cook. H. J. Perkins. Reuben Ring.

FIRST BASSOS.

George A. Veazie, Jr. J. J. Kimball. George F. Milliken. George H. Hood.

SECOND BASSOS.

Henry Alexander. Charles Bates. Joseph H. Bates. Henry C. Barnabee.

THE DECORATIONS.

Throughout all parts of the city, decorations in honor of the occasion were liberally displayed; but, in those portions of it through which the procession was to pass, the exhibition generally was grand; and, in some instances which will be particularly specified below, it was gorgeously magnificent. We commence our detail, and continue it over the route of the procession: —

BOYLSTON STREET.

Sir Knight P. Adams Ames, at No. 48, had a fine display of national and other flags. Colonel Newell A. Thompson, at No. 80; Mr. Spencer, at No. 90; Mr. C. Berkley Johnson, at No. 91; and Mr. John Foster, at 94, — had severally the national flag run out. The latter-named gentleman had, besides, a draped banner, with the motto, —

"ONE COUNTRY YET, THANKS BE TO GOD!"

ARLINGTON STREET.

The decorative display was modest, yet tasteful.

BEACON STREET.

The national flag was displayed from the residences of Messrs. T. Jefferson Coolidge, No. 93; James Reed, No. 90; Caspar Crowningshield, No. 89; George B. Upton, No. 79; William Appleton, No. 76; Thomas A. Rich, No. 74 (whose residence was also finely draped with bunting); Messrs. Howe, at No. 36; F. Tudor, at No. 35; William H. Henderson, at No. 28; the Athenæum building; Mr. Hill, at No. 11; the Somerset Club House; and Dr. Shurtleff's, at No. 2.

CORNHILL.

Walker's furniture warehouse was tastefully decorated with flags, — also, the stores of G. W. Cottrell, publisher; and A. W. Ward & Co., furniture dealers.

DOCK SQUARE.

The stores of Leopold W. Morse, 29 and 30, was very elaborately and tastefully decorated with the red, white, and blue, in festoons, which covered the whole front of the building. Other parties exhibited national flags.

SOUTH MARKET STREET.

The Old Bite Tavern, which is almost as well known as the Old State House, had a very respectable display of bunting spread on its front. William Reed & Sons had thirteen flags distributed in the windows of their store. The Faneuil-Hall marketmen had a large flag across the street, and also a fine oil-painting of President Johnson, ornamented with bunting and wreaths, and surmounted by small banners. The large flag bore the word "Welcome!" Captain Cook, ship-broker, threw his banner to the breeze, at the corner of Commercial Street.

COMMERCIAL STREET.

Leading into State, R. Gale, sailmaker, exhibited a fine selection of flags. The Southern Packet Company, at the corner of State and Commercial streets, had a varied and beautiful display of flags and bunting.

STATE STREET.

Messrs. Jones & Farley, at 185; Howes & Crowell, at 128; Fredick & Hartford, at 126; and Brown & Co., stationers, at 94, — had fine exhibitions. That of the latter firm was exceedingly tasteful. The Banks, at 28 and 40, had national flags raised.

WASHINGTON STREET.

From the Old State House up to Franklin, there was quite an imposing decorative display. T. Voelkers, architect, at No. 80, had the front of his place of business finely adorned with drapery, and in a central position a scroll, with the words, —

"WELCOME TO THE FRATERNITY."

The "Journal" office, under the skill and taste of Messrs. Lamprell and Marble, made a good appearance. From a blazing sun — with the motto, appropriate in several ways, "Nunquam Dormio" — depended ample festoons of red, white, and blue drapery, curtained at top, which enclosed a fine bust of Benjamin Franklin; on the pedestal for which was the masonic Compass and Square, and letter "G," and underneath which was a scroll, with the motto, —

"OUR FELLOW-CRAFTSMEN;"

the whole finished off with elaborate curtains, festooned. The "Bulletin" building, 129 Washington Street, was handsomely decorated with a happy combination of national and patriotic emblems. Red, white, and blue drapery, arranged in festoons, and covering the second story front of the building, was surmounted by a national eagle and a shield, on which were the masonic insignia, — Square, Compass, &c., and the letter "G." On the "outer wall" hung several banners of the Knights Templars; and the *ensemble* was effective, and most favorably commented on by the passing multitudes.

S. E. Blake, printer, at 132, had a very fine and chaste display of the national colors; as had also the Morris brothers, in front of their Opera House. Starbird & Sons, at No. 173, had a variety of decorations, and among them a flag which was carried by the Society of Merchant Tailors in the procession that took place when General George Washington visited Boston in 1789, seventy-eight years ago. This relic of old times was one of much interest to the thousands who inspected it. The American Watch Company exhibited a very large American flag. William A. Warner, at No. 203, had out several banners, and a scroll bearing the following motto: —

> "President JOHNSON, welcome as a man and a mechanic, from the people; thrice welcome as a defender of the Constitutional rights of a whole people of a common country!"

Edward Hixon, at 172, and Joshua M. Cushing, at 221, had fine exhibitions of flags. The latter had several masonic emblems, surrounded by drapery and wreaths. Williams & Everett, at 234, showed handsome flags. Chickering & Sons' warehouse was elaborately decorated with bunting, enclosing a portrait of President Johnson, draped in the national colors. Hogg, Brown, & Taylor, and Mr. Whipple, made one of the finest exhibitions on this part of the route. Proceeding from a star high on the front of the building at one point, and from a compass and square at the other, fell great masses of heavy drapery to a base formed by the coping of the first story (which was gorgeously ornamented), where there was a representation of the seal of the city of Boston in the centre, flanked on each side by emblems of the masonic craft, and terminating in wreaths. Over the city seal, in the centre, was a scroll, with the motto, —

"LET BROTHERLY LOVE CONTINUE."

FRANKLIN STREET.

Leaving Washington, the route of the procession lay down Franklin Street, where, opposite Nos. 30 and 31, was erected a plain but tasteful arch, on the arc of which was the motto, —

"THE MERCHANTS OF BOSTON WELCOME THE MASONIC FRATERNITY."

The arch was decorated with masonic emblems, only understood by those who have gone to the very top of the fraternal tree. The flagstaff in Franklin Square had four strings, each one composed of thirty flags, radiating from the top, and terminating at Nos. 44, 51, 58, and 61. The effect was very fine. Several small flags were exhibited from the stores on the street; and leading into Winthrop Square was another arch, plainly constructed, bearing on each side the names, "Washington" and "Warren," surmounted by flags, and ornamented with figures representing Wisdom, Strength, and Beauty, — the pillars of Freemasonry, — and various masonic insignia.

WINTHROP SQUARE.

The decoration of this portion of the city was gorgeously rich, although plain and tasteful in design. Perkins & Co., Nos. 1 and 2, had a low balcony extending along the whole front of their premises, and finely draped with the national colors. It was the most useful of all the ornamental arrangements we noted throughout the day; and a great many ladies were furnished with seats on the balcony for hours before, and during the time, the procession passed.

One of the richest and most beautiful and striking displays was that made by James M. Beebe & Co. An eagle with the American shield on one side, and cornucopia on the other, surmounted a mass of heavy drapery of purple velvet, which fell on each side of a centre-piece of blue, bearing a representation of Faith, and terminated in a curtain of purple and gold extending along the base of the device, and flanked by shields, bearing the black and red crosses, and the mottoes, —

"IN HOC SIGNO VINCES," and "MAGNA EST VERITAS ET PRÆVALEBIT."

In the centre of the curtain was an open Bible, on which was placed the Compass and Square, — the whole being surmounted with beautiful silken national flags. This was by far the most expensive and imposing feature of the decorations, and many thousands lingered to admire it. Rivalling in richness of material, but of different design, was the display made by Jordan, Marsh, & Co. Radiating from a blazing star, high aloft on the front of their immense establishment, fell a profusion of bunting in immense festoons to the base of the second story, where, in the centre, were an eagle and shield, surmounting a semi-circular ornament, bearing a masonic emblem, and the motto, —

"WE WELCOME ALL!"

The base of the second story was heavily draped and festooned all along the front, the points terminating in wreaths of evergreen. This was, by all means, the most elaborately constructed decoration we noted, and also had its many admirers.

DEVONSHIRE STREET.

Pendent from lines across the street, at five different points, were festoons of bunting, each section being composed of the national colors; the whole having a very beautiful and imposing aspect. From many of the upper windows, flags were hung out; and the premises of Hall, Dame, & Locke (155) were finely and most elaborately draped, with a shield, wearing the Maltese Cross, in the centre of the decoration.

SUMMER STREET.

Passing into this street, the first object of attraction was a festooning of bunting which spanned the space from Nos. 76 to 78, and the same distance on the other side. The effect of this, and of others of similar description in the same street, was very fine. Next was an arch, of rather commonplace design, surmounted by a figure of Hope, and flanked by clusters of flags. On the east side of the arch was the motto, —

"MARCH OF IMPROVEMENT,"

with the National and State coats-of-arms on the pillars of the arch, and, pendent from the centre of the arch, a tablet, with the Compass and Square inclosing the letter "G." The building No. 48, and the Mercantile Library Association Rooms, and Mercantile Building, were plainly decorated with flags. In front were two festooned arches; and another fine one was to be seen in front of J. Fortune & Co.'s, at No. 17, the windows of which were very handsomely and richly draped.

WASHINGTON STREET (RESUMED).

C. Roeth, at 294½, had his place finely decorated with flags. The Orpheus Club had out the American and German flags, with shield in centre, bearing the motto, —

"AMICITIA."

The Eleventh Massachusetts Battery had out their company and other banners from their rooms, at 558. The Continental Theatre had large additions to their usual display of bunting. Mr. Uttlay, at 620, had his house finely ornamented with the national colors. Turne Halle, at 677, had a draped shield, with the motto, —

"WE WELCOME THE PRESIDENT OF THE UNITED STATES."

H. W. Dutton, at 666, had a very chaste and elegant display of flags, pendent, and draped on the balcony. C. L. Studelman had his store, at 694, beautifully decorated with branches and flowers. Mr. Mine, corner of Asylum Street, had his house very profusely and elegantly ornamented. James A. Fox, at 843, had a fine display of American, French, Prussian, and Austrian flags, and sundry banners bearing masonic insignia, extremely handsome and imposing in appearance. Williams Market was decorated tastefully with flags. J. A. Sargent, 1064, had his residence nicely and chastely adorned with bunting. J. Williams, at 1069, had the front of his house festooned with bunting, and ornamented with flags. Several shields, with masonic emblems, were among the decorations. David Pulsifer, at 1073, had a similar display, very imposing in appearance; the masonic features being extremely elaborate. J. Simmons, at 1169; I. H. Peak, at

1184; W. H. Cundy, at 1195; W. B. Wadman, at 1197; Mr. Patten, at 1269; Mr. Ames, at 1281; and others, severally, had decorations more or less extensive.

UNION PARK.

In no portion of the city was the display so general as in Union Park; but there was little variety to distinguish the decorations of one residence from another. Profusion, with excellent taste in its display, was the prevailing characteristic. A great many visited this section during the day, and all were delighted with the decorations.

The gates leading into Union Park, at both ends, had splendid decorations. At the western end, under a mass of drapery, were busts of Washington and Lafayette, and a great variety of emblems of the masonic craft. On the opposite end was a similar decoration, with a bust of Benjamin Franklin. The tall flagstaff in the centre had the stars and stripes floating from its summit.

TREMONT STREET.

J. H. Symonds, at 359, had a very beautiful show of flags, as had also C. K. Darling, at 345; Charles D. Cummings, at 343 (extremely fine and tasteful); William Martin, at 336; Sargent & Burr, at 322; A. F. Flagg, at 294; Mr. Bowen, at 269; J. Kurtz, at 266; Franklin Smith, at 249; Artemas Harman, at 245 (very beautiful, and embracing many masonic symbols); E. Healey, 241; George E. Head, at 181; Mr. Willey, at 187; Mr. Johnson, at 176; Dr. Hitchcock, at 139; Dr. G. F. Wilson, at 167; Mr. Plympton, at 150; the Tremont House; the Boston Museum, &c. The Independent Corps of Cadets had their rooms in Tremont Street decorated.

MISCELLANEOUS.

Messrs. Bent & Bush, Court Street, exhibited a blue masonic flag with a compass and square, which was made for Dr. Hayes' last Arctic expedition. The Blue Store, 10 and 12 Washington Street, was very finely decorated. The Parker House had out two fine flags.

In various portions of the city, not in the line of the procession, flags were out; and we noticed that they were displayed also from prominent buildings in the suburban cities.

THE PROCESSION.

The arrangements of the Grand Marshal, W. D. Stratton, for the formation of the procession, enabled him to start with great promptness at the hour named. A piece in charge of the members of the Second Light Battery, Captain C. W. Baxter (furnished through the attention of N. T. Appolonio), gave the preparatory signal; and, at the second discharge, the procession moved at 11 o'clock, A.M.

ENCAMPMENTS.

The escort was composed of the Grand Encampments of Massachusetts and Rhode Island, with their subordinate Encampments, with which were associated Commanderies and Encampments from other States, and from the District of Columbia. We give the names of the different Encampments present: —

St. John's Encampment, Providence, R.I. Oct. 7, 1805.
Boston Encampment, Boston, Mass. March 3, 1806.
Newburyport Encampment, Newburyport, Mass. May 12, 1806.
Washington Encampment, Newport, R.I. June 7, 1814.
Worcester County Encampment, Worcester, Mass. June 16, 1825.
Springfield Encampment, Springfield, Mass. June 19, 1826.
De Molay Encampment, Boston, Mass. Oct. 10, 1848.
Holy Sepulchre Encampment, Pawtucket, R.I. Sept. 25, 1849.
Pilgrim Encampment, Lowell, Mass. Oct. 10, 1855.
Palestine Encampment, Chelsea, Mass. Oct. 29, 1859.
Milford Encampment, Milford, Mass. Oct. 29, 1859.
St. Bernard Encampment, Boston, Mass. Oct. 29, 1859.
Cavalry Encampment, Providence, R.I. May 22, 1860.
Haverhill Encampment, Haverhill, Mass. Oct. 26, 1863.
Old Colony Encampment, Abington, Mass. May 5, 1864.
Sutton Encampment, New Bedford, Mass. May 5, 1864.
Bethany Encampment, Lawrence, Mass. Oct. 28, 1864.
Winslow Lewis Encampment, Salem, Mass. May 5, 1865.
Jerusalem Encampment, Fitchburg, Mass. May 5, 1865.
Hugh De Payens Encampment, Melrose, Mass. Oct. 27, 1865.
St. Omer Encampment, South Boston, Mass. Oct. 27, 1865.
Berkshire Encampment, Pittsfield, Mass. Oct. 26, 1866.
Connecticut Valley Encampment, Greenfield, Mass. Dec. 22, 1866.
Woonsocket Encampment, Woonsocket, R.I. Jan. 31, 1867.

THE VISITING KNIGHTS TEMPLARS.

Following the Grand Encampments of Massachusetts and Rhode Island, were the visiting Commanderies and Encampments, which had in their ranks many of the most distinguished "fraters" of the orders of masonic knighthood. It was also noticeable that many of the younger Sir Knights marched with that easy precision only acquired "under arms;" showing, that, while they now rallied sword in hand at the call of the trumpet, under the *Beauseant*, they had been equally ready to enlist under the stars and stripes for the defence of the Union.

Manhattan Commandery, New York, N.Y.
Hudson River Commandery, Newburg, N.Y.
Grand Encampment of New Hampshire.
Trinity Commandery, Manchester, N.H. March 24, 1824.
St. Paul Commandery, Dover, N.H. Nov 7, 1857.
Maine Commandery, Gardiner, Me. March 17, 1821.
Portland Commandery, Portland, Me. 1847.

Trinity Commandery, Augusta, Me. 1855.
De Molay Commandery, Skowhegan, Me.
Claremont Commandery, Rockland, Me. 1866.
Washington Commandery, Washington, D.C. Jan. 14, 1825.
Columbia Commandery, Washington, D.C.
Washington Commandery, Hartford, Conn.
Columbian Commandery, Norwich, Conn.
Palestine Commandery, New London, Conn.

LODGES.

There were nearly two hundred Lodges present, generally in full numbers, though a few were represented by their officers only.*

The Grand Lodge was preceded by the aged and infirm brethren of the Order, occupying forty-one carriages.

The Grand Lodge was escorted by that noble body of Knights Templars, the Boston Encampment, which paraded nearly three hundred strong, and was accompanied by Hall's Brass Band. It was under the command of its Generalissimo, Sir Charles E. Powers, Richard M. Baker acting as Adjutant. The Sir Knights were divided into eight companies, the first commanded by Brigadier-General S. C. Lawrence; the second, by Major-General N. P. Banks; the third, by Samuel Clifford; the fourth, by Caleb Drew; the fifth, by Henry Howe; the sixth, by Gideon Haynes; the seventh, by William Train; the eighth, by John F. Pierce. A detachment of Sir Knights bearing Red-Cross lances acted as a special guard of honor around the carriage of the President.

The officers of the Grand Lodge wore their magnificent regalia, and were the object of marked attention and respect by the "craftsmen" who obey their orders.

THE PRESIDENT.

President Johnson rode in an open barouche, drawn by six noble steeds. At his side sat (or rather stood) M.W. Charles C. Dame, Grand Master of Masons in Massachusetts; and the front seat of the carriage was heaped with bouquets and floral offerings. On either side of the carriage marched Grand Deacons Clement A. Walker and Frederick J. Foss, with other officers of the Grand Lodge; and they were in turn flanked by the Red-Cross Sir Knights of the Boston Encampment.

A detachment of police under Lieutenant Smyth brought up the rear, and kept the crowd of carriages and people from rushing upon the carriage containing the President.

When the right of the procession reached the Music Hall, the column was halted. The escort of Knights Templars wheeled into line, and opened ranks in military style, while the Blue Lodges faced inwards, and opened to the right and left. The procession was then countermarched. As the Grand Lodge and its guests passed between the ranks of the Blue Lodges, they

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* We regret our inability to give a list of the Lodges this month, but shall endeavor to do so in our next issue.

were saluted, and the Lodges closed in after them and followed them. The Knights Templars saluted the Grand Lodge and its guests by "Hail to the Chief" from every band successively, the drooping of standards, and the salute of the sword. After the Grand Lodge and its guests had thus passed along the line and reached the Music Hall, they left their carriages and entered. The Knights Templars marched to the Common, to be reviewed, and the Blue Lodges dispersed in different directions.

EXERCISES AT THE MUSIC HALL.

The President, with the officers of the Grand Lodge, entered the hall at half-past four o'clock, and took seats upon the platform. In addition to the masonic dignitaries present, we noticed his Honor Mayor Norcross, Commodore Rogers, and General Rousseau. The doors had been kept closed until the arrival of the procession, and, of course, there was no audience present. In a few minutes, it became evident that the members of the fraternity had generally preferred to forego the exercises, and sought rest and refreshment at their homes or elsewhere. The general public were then freely admitted, and soon a very fair audience assembled.

While the audience were gathering, the grand organ discoursed some excellent music, under the masterly touch of Howard M. Dow; and, at five o'clock, M.W.G.M. Dame came forward upon the platform, and said, —

> After the wearisome march which we have had, each Lodge, supposing, I presume, that only a small portion of the procession could be admitted to the hall, judged it expedient to pass along, and leave the seats to those who might be desirous to come in. The consequence is, all taking the same view, that we have not so full an audience as we expected to have. We will therefore proceed at once to the programme as laid down; and you will give your attention to a prayer by the Worshipful Grand Chaplain.

A prayer was then offered by Rev. W. R. Alger. The *Te Deum Laudamus* was then sung, in admirable style, by a choir of sixteen male voices, Mr. Dow playing the piano accompaniment. The music was composed expressly for the occasion, by L. H. Southard, and the solos given by Messrs. Cook, King, Kimball, and Barnabee.

At the conclusion of the hymn, Rev. Wm. S. Studley, formerly of this city, but now of Cincinnati, was introduced as the orator of the occasion, and delivered an able Address on the "Origin, Moral Rank, and Offices of Freemasonry."*

An incidental allusion, in the course of the Address, to the President, called forth very general applause. At its conclusion, the orator was warmly congratulated by the President, and by the officers of the Grand Lodge immediately about him.

The following Ode, written for the occasion by R.W. Br. Henry Grafton

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* We shall give the Address in our next.

Clark, M.D., and the music by L. H. Southard, was then sung by the choir, the solo parts by Mr. Prescott: —

Now open wide the TEMPLE's doors,
On "golden hinges" moving!
Securely tread the solid floors,
The "work" well done approving.

Deep buried in the MASTER's care,
On firm foundations lying,
Its granite walls have risen, to where
Our RED-CROSS FLAG is flying.

From finial to foundation stone,
From floor to groin-ed ceiling,
It stands unrivalled and alone,
Its beauties self-revealing.

Sweet summer breezes to the sky
Their odors fresh are flinging;
While swings our fragrant censer high,
Its incense-clouds commingling.

But, when the consecrated FANE
With time shall be decaying,
And unto dust returns again,
The MASTER's WORD obeying;

When these fair HALLS are desolate,
And silent is our singing, —
Seraphic songs at Heaven's high gate
WILL IN OUR EARS BE RINGING!

The closing prayer was then offered by the Chaplain. The Doxology was then sung by the choir, in which the audience were invited to join, and the benediction pronounced by the Chaplain: —

And, now, may the guardian grace and blessing of God be upon every branch of our institutions to the end of time, and upon every member of it throughout eternity! Amen.

The audience were evidently quite unwilling to leave without hearing a few words from the President, — calling for him, and applauding lustily: but their spells were not powerful enough to break his resolute silence, and finally the assembly reluctantly dispersed; the M.W.G.M. suggesting that the Grand Lodge desired to have the hall to themselves.

THE DINNER.

Immediately on the conclusion of the exercises at the Music Hall, the Grand Lodge, with the President and other invited guests, took carriages, and, under escort of a division of the Boston Encampment, proceeded to the new building for dinner. The tables were spread in the Egyptian Hall. The table-service and decorations were put on in the most exquisite taste, and even added to the unsurpassed reputation of the caterers, Messrs. Copeland & Tarbell. Three tables were spread; two being at right angles to the table at the head of the hall, where the officers of the Grand Lodge, and the distinguished strangers, were seated.

Enormous bouquets of the sweetest flowers graced the tables, and every one present was supplied with an exquisite combination of flowers besides. Of the viands it is only necessary to add, that every luxury was upon the board.

At seven o'clock, the Grand Master, Charles C. Dame, entered the hall, in company with the President of the United States; and they were followed by distinguished guests, — present and past officers and members of the Grand Lodge. General Banks and General Rousseau represented the military. When all had been seated, the divine blessing was invoked by Grand Chaplain Alger. Undivided attention was given for an hour to the feast; and then, before its conclusion, the chairman stated that some of their friends were about to retire, and it became necessary to interrupt the proceedings, if they desired to hear from them. He said: —

We have been called together to-day, brethren, to perform a very interesting and important duty. It has become necessary to dedicate a new temple, erected in the place of the one destroyed by fire in 1864. Our brethren and friends have come to join with us in these ceremonies, from different sections of this jurisdiction; and the interest they have felt in the object of the day has been manifested by the numbers which have appeared on this occasion. Among those of our common brethren who are with us on this occasion, are many distinguished brethren from abroad, — Grand Masters of other States, and officers who have stood high in Masonry in other jurisdictions; and especially are we honored to-day with the presence of a distinguished guest, — our illustrious brother, the President of the United States.

Three cheers were called for "the President of the United States," and given with hearty good-will.

SPEECH OF PRESIDENT JOHNSON.

MY BROTHERS, — In responding to the toast which you have just drank, I can only tender to you my sincere thanks for the reception I have met in your midst. If I had intended or felt inclined to make an address to you, I am free to say that language would be inadequate to express the emotions and feelings of my heart since I came into this community, and formed these pleasant associations with you; and, instead of making an address on this occasion, I shall leave my intelligent brothers to infer what I would have said, or what I ought to have said, if I had made you a speech. If it were necessary to offer any excuse for not making an address to you upon this occasion, I think one sufficiently ample has already been made. First consider the little time that I can be absent, and then consider the severe stress that has been laid upon me to-day, and you will perceive that it has been most emphatically a day of work, and not one of pleasure only.

I think the action of to-day, — and we are sometimes told of "Action, action, action," — I think the demonstration that has been made to-day, the manifestations of feeling that have been exhibited on this occasion, indicate the beginning of a new era in Masonry. It seems to me that the prejudice — I was going to say, the incrustation — which has rested upon our Order, for a great number of years, has been hardly visible to-day. The manifestations which we have witnessed show that it has been broken and shattered. As I am before you, I cannot restrain myself from calling your attention to the fact, that I have taken part in many masonic celebrations, and I hardly ever took part in one where I did not hear taunts and jeers; but on this occasion, let me say, it seems to me that every man, every brother, felt that he was a man, and was willing to wear and to exhibit and to put on Masonry in all its denominations. It is a most remarkable thing, that, in all that vast procession (for things may have been considerably mixed here to-day), in all that countless crowd, I have not heard the first expression of acrimony. And hence the intimation that I made, that this day has commenced a new era, and that all that is wanting now, when Masonry is being developed and its great principles being understood, — and, when understood, all know that they embrace the universe, and are co-extensive with the human family, — having reached this great point, all that is needed is energy and progress, and the consummation of the great objects of Masonry will be attained.

In visiting Massachusetts, — and I should not have visited Massachusetts, at least on the present occasion, had it not been for you, — I came here, and in good faith, for the express purpose of participating in and witnessing the dedication of this temple to-day to the great cause of Masonry, and, so far as I could, be it much or little, give it my countenance and my sanction. This being done, I have shown no restraint, for I have felt none. In this, as in most things in which I have participated, I have first satisfied my conscience that it was right; and, that being so, have left consequences to take care of themselves. And, without this great principle as its foundation and strength, let me ask, where would Masonry have been? That has been the controlling, the indestructible, principle that has pervaded Masonry, from its advent to the present day.

As I remarked, my brothers, I did not rise for the purpose of making an address, but I did not feel that I could leave you without saying so much; and, therefore, feeling that your convivial meeting was not entirely over, and that I would have to leave you, I interrupted it in rather an abrupt manner. So far as talking is concerned (I say this by way of episode, and perhaps there are some here who would not be prepared to concede that), I have no passion for talking. I am not, as a general thing, very garrulous or loquacious; and, when I say to you that I have no passion for talking, I say it in truth. Most of the talking that I have done through life has been more a matter of necessity than choice; but, when compelled to speak, I care not in what forum, or before what tribunal it is, when truth, when principle, when my country, when the great cause of the human race, is at stake, I will speak. I have done so in times gone by, when the very existence of my government and my country was in peril; and I believe that the great principles of Masonry are synonymous and identical with the great principles of free government. And, in talking to my brothers here to-night, let me say, if you examine the principles that you lay down as you approach the thirty-second degree, the doctrines which I have preached, from my advent into public life to the present time, will be found there laid down. Though personally a stranger in Massachusetts, yet, politically, they are intimate friends and acquaintances; and it matters not where we are, — whether we are in the East or in the West, in the North or the South. When these great principles come up before men, they understand them, and can act in concert and harmony. I have never felt any fear, though the principles embodied in Masonry have passed through many severe ordeals, and their votaries have been subjected to tests of the most excruciating character, and all that. In that, I have learned one thing, — I care not whether it is in religion, in politics, or elsewhere, — that, in the pursuit and in the support of a correct principle, I could never reach a wrong conclusion. I love principle; I am devoted to principle; and think to-day, from the demonstrations that have been made by the people in the good city of Boston, and by the citizens of Massachusetts, that you should take fresh courage. I think you have had, in the demonstration to-day, a manifestation of feeling, — an outburst, as it were, of popular sentiment, — such as has hardly ever occurred in the United States or elsewhere.

I said that I came here by your invitation. I thank God that I came. Though pretty well advanced in life, I may be spared some years; and the remembrance of this occasion will be green and fresh in my memory when I shall go down to the grave. I am gratified — more than gratified — that I have had the opportunity of participating in the ceremonies here to-day, disregarding the taunts and sneers, come from what quarter they may. Then, in parting from you here to-night, fraternally, — in bidding you good-night, — let me leave with you the best wishes of a heart that beats for the order, and beats for a common country. Then, fraternally and affectionately, farewell; and may God bestow upon you his choicest blessings!

Nine cheers were called for "our illustrious brother, Andrew Johnson," and heartily given.

The chairman then stated, that he had a sentiment which was prepared for the Secretary of State, — "Our Country;" and, although that distinguished gentleman was not present, he understood that he had sent a message to them, and he would call upon General Rousseau to respond.

REMARKS OF GENERAL L. H. ROUSSEAU.

I am requested by Mr. Seward, Secretary of State, to tender his thanks to the Grand Lodge of the State of Massachusetts for the honor of the invitation to dine with them, and express his regrets that he could not accept it. He desired me to say, that, since his recent family afflictions, he had not attended a festival of any kind.

The President, at this stage of the festivities, left the hall, accompanied by General Rousseau, receiving friendly greetings, as he passed down the hall, from many of the company.

The chairman then invited the company to finish their repast, which had been interrupted, to afford an opportunity to their distinguished guest to say his few words of greeting and farewell. When full justice had been done to the excellent bill of fare, order was again called, and Mr. Dame summoned Colonel N. A. Thompson to take his place at the head of the table.

Speeches were also made by Colonel Thompson, D.G.M., General Banks, and others, for which we have no room in this number, but shall refer to them hereafter. At the conclusion of the dinner, the brethren retired, in the full conviction that they had been engaged in the most magnificent and august masonic display ever witnessed in any part of the world. It was a splendid pageant, and no description can convey a correct idea of its beauty and magnitude. It is a low estimate to say that it was witnessed by two hundred thousand people. The streets were crowded, and the houses literally covered with human beings, along the whole line of the procession, some five miles in length. It was a gala day, in which all classes of people participated and enjoyed. The order was perfect. There were no jarring elements abroad. The great heart of the city beat in unison with the occasion, and the result was a grand and perfect success.

CONCLUDING REMARKS.

And, now that the waving banners have vanished from the eye, and martial strains have died upon the ear, and the countless bands of brothers have dissolved, and that each one of the mighty host has gone his own way to resume again the customary pursuits of busy life, the question comes to us with force, whether all is ended with the vanished sights and fading sounds, and dispersion of this vast concourse. No, this is not the end. Far from it. The Temple is left to us as a monument of the great and glorious events which we now commemorate, in signalizing the proudest era of Freemasonry in New England. The beautiful, appropriate, and commodious Temple is completed, and consecrated to the use of the brotherhood, and will be used and recognized henceforth as the homestead of the Masons of Massachusetts. There is also left to us a grateful and abiding recollection of the brotherly love and affection of our brethren from abroad, — from the East and the West, and the North and the South, — who have come up, on this occasion, to unite with their Massachusetts brothers in the consecration of this noble edifice. Nor shall we ever forget the admirable appearance and deportment, the respectful, gentlemanly, and courteous demeanor, of the whole of this vast assembly of Masons, throughout the entire proceedings of the day, as bearing unequivocal testimony to the refining, humanizing, and elevating influence of Masonry. So shall we ever cherish a just feeling of pride and satisfaction that the President of the nation came on a mission to Boston, for the express purpose of joining in the august ceremonies of dedicating the Temple. Himself a brother of the Order, he has judged it entirely compatible with his official position and public duties to assemble with us around the altar, and unite in the libations of corn, wine, and oil, by which the new structure has been consecrated to its destined use. He has, moreover, by his words of wisdom and of eloquence, confirmed and illustrated the significance of this important act, and proclaimed to the whole world his abiding faith in the principles of Freemasonry as the basis of all just government. Speaking from the depth and from the diversity of his experience, he has added new testimony to the truth of history, that Masonry has ever contributed to the formation and preservation of our national Union, and has also shadowed forth that truth of prophecy that Masonry will, in the time to come, exert a potent influence for the reconstruction of that Union. While standing in the beautiful Corinthian Hall of the Temple, and listening to the few but decisive and fitly chosen words of President Johnson, as our eyes fell upon the portraits which adorn the four angles of the hall, we were powerfully impressed with the importance of the masonic mission in America, as typified by the four masonic worthies there represented, — Washington, the father of political union; Warren, the representative of masonic union; Lafayette, the harbinger of international union; and Franklin, the exponent of social union and equality. Truly may it be said, that an institution of which such patriots and statesmen as these are the jewels may well claim to exert a controlling influence for good upon the destinies of a nation.

The pageant of St. John's Day, with all its concomitants and surroundings, is not one that will soon be forgotten, whether by Masons or others. No purely masonic celebration, of equal size and effectiveness, has ever taken place in this country before. The procession, with its magnificent escort of Knights Templars and its solid columns of well-arrayed and orderly lodges, its brave banners and its wealth of martial music, was worthy of the great masonic anniversary, worthy of the interesting ceremony which it was convened to perform, and worthy of the bright and glorious summer day which smiled upon it. But, worthy as was this immense and well-arranged procession of the brotherhood, and admirable as was its appearance as it moved like a triumphal host through the streets and squares of Boston, still it was but half the show. The brilliant decorations which covered the buildings and spanned the streets; the crowded windows and balconies upon either side, throughout the long-extended route, filled with fair ladies, whose smiling faces and waving kerchiefs displayed a heartfelt and enthusiastic welcome; the thronged sidewalks, and even house-tops, packed to repletion with delighted and applauding spectators; the hearty cheers that burst forth on either hand, — all these contributed a full moiety to the grandeur of the display; and, while they testified to the zeal and cordiality of the general public, added greatly to the satisfaction and enjoyment of those who composed the procession.

Well may it be said that this was a proud day for Masonry. A nobler body of men was never collected together than these dedication ceremonies called forth; no more complete, appropriate, and successful display was ever made in our city; and no more orderly and respectful, yet earnest and enthusiastic, crowd ever thronged the streets of Boston to witness and enjoy a public show. The people came forth in their strength, and united in doing honor to the craft. This admirable token of public respect for the masonic order is worthy of honorable mention and commemoration; for it shows, that, by its quiet demeanor upon all occasions, its steady devotion to the noble principles which it professes, its utter abstinence from all intermeddling with affairs which do not concern itself, and its patriotic and cordial support of government, and obedience to law, the Order has lived down slander, disarmed opposition, and commended itself to the approbation and respect of the great mass of the people. That Masonry may, in the time to come, maintain the vantage-ground which it has thus acquired, should be the aim of every true brother; and, so far as on him depends, this object can best be accomplished by walking in the footsteps of the great and good men of the Order who have gone before him, and preserving inviolate the ancient landmarks.

MISCELLANEOUS ITEMS.

Boston Encampment, at the close of their duty as the special escort of the Grand Lodge, — a duty which they performed to the great acceptance of that body and with honor to themselves, — repaired to Thorndike Hall, where Br. Tarbell had ready for them one of his inviting dinners. Addresses were delivered by the Acting Commander, Sir Charles E. Powers, Sir Richard M. Barker, Rev. T. J. Greenwood, and others.

De Molay Encampment, Sir J. W. Dadmun, Commander, paraded in full numbers, and made a fine appearance. They dined together at the Parker House, numbering some two hundred. The Washington Encampments, while in the city, were the guests of this Encampment.

Winslow Lewis Encampment, of Salem, General William Sutton, Commander, dined at the Winthrop Hall, on the invitation of their Commander. The Grand Encampment was the guest of this body. Speeches were made by Sir Knights Sutton, Grand Master Titus, Sir B. B. French, and others.

Saint Bernard Encampment, of this city, appeared on horseback, and made a fine show.

Hugh de Payens Encampment, at the close of the public ceremonies of the day, returned to their new hall at Melrose, and dined together with Trinity Encampment, of Augusta, and Maine Encampment, of Portland, Maine, as their guests.

The Grand Marshal, Br. William D. Stratton, whose arrangements were admirably conceived and carried out, reports the number present in the procession as follows: In the Lodges, including the Grand Lodge, 8,049; escort and Knights Templars, 2,637; in carriages, 150; marshals and aids, 105; in the bands, 1,040. Total, 11,981. And he thinks this falls short of the actual number, but is as near as could be ascertained. The procession was two hours in passing a given point. Two hundred and eighty-four police officers were on duty.

The Templars made a magnificent display; and there has never been an occasion, in the history of the Order, where an equal number have been brought together.

The merchants of Franklin Street, Winthrop Square, Devonshire Street, and the vicinity, made an extensive display of decorations. Other arrangements were made by them, which added to the interest of the march through those thoroughfares.

As the procession passed down the north side of Franklin Street, it was greeted by six little girls, who occupied a pavilion just below Hawley Street. The children were dressed in white, and wore wreaths of flowers; and the pavilion was overflowing with bouquets and cut flowers, which were bestowed by the young misses upon President Johnson.

Winslow Lewis Lodge, at the conclusion of their march with the procession, partook of the hospitalities of their Worshipful Master, Thomas Sprague, at his residence, No. 12 Allen Street. Gilmore's Band enlivened the occasion with some of their best music; and it was made, altogether, a most enjoyable occasion.

We noticed in one of the carriages the venerable Thomas Hooper, Past Master of King Solomon's Lodge, Charlestown, aged ninety-two, who had the pleasure of shaking hands with General Washington, on his visit to Boston, when President of the United States. He was introduced to President Johnson in the Grand-Lodge room. Our aged brother, John Hews, Past Junior Grand Warden of the Grand Lodge of Massachusetts, was also present, and shook hands with the President. He is eighty years of age. There were several other brethren present of about the same age, but we have not their names.

On the morning of the day, R.W. Br. William Parkman, P.G.M., in behalf of Colonel Henry B. Humphrey, presented to the Claremont Encampment an elegant banner. The ceremony took place in the Lowell Institute Hall, and was quite an interesting occasion. The banner was received by Commander C. N. Germain; immediately after which, Colonel Humphrey also presented the Orient Lodge, of Thomaston, Maine, with an elegant banner, which was received by W.M. Cyrus Maxey. We regret we have not room for the interesting addresses delivered on this occasion.

On the assembling of the Marshals in the morning, W. Br. William D. Stratton, Marshal of the Grand Lodge, and Chief Marshal of the day, was presented by his assistants, through W. Br. Charles W. Stevens, with an elegant baton, manufactured by Messrs. Bigelow Brothers & Kennard. It is of ebony, highly polished, and superbly mounted in gold, and bearing the names of the donors.

The masonic working-tools used in dedicating the New Temple were presented to the Grand Lodge by Messrs. Guild & Delano, the eminent masonic jewellers, of No. 2 Winter Street, and are exquisite specimens of the mechanical skill and taste of the artisans. They consist of the square, level, and plumb, are made of solid silver and gold, and weigh about twenty-five ounces. The arms of the square are about five inches in length, and an inch wide; they are thick and heavy, and surrounded by a neat molding. At the apex of the square is a small silver globe, about an inch in diameter, surrounded by small turquois stones, and surmounted by a gold rising sun. On the arms of the square are raised Doric pillars of Strength. The level is about eight inches long by six in height; on the top is a globe similar to the one mentioned above, having on it a gold sun at low twelve, or setting, and on the face of the level are two Ionic pillars representing Wisdom. On the plumb, which is six inches in length, is the globe, and sun at meridian, with Corinthian pillars representing Beauty.

SUTTON HALL.

The Corinthian Hall in the new Temple, which is designed more especially for the use of the Grand Lodge, has been officially designated by the Board of Directors, and is hereafter to be known, as "Sutton Hall," in compliment to R.W. Brother General William Sutton, of Salem, Past Senior Grand Warden of the Grand Lodge. The compliment is well and worthily bestowed. Few Brethren have taken a deeper interest in the erection of the building, or rendered more important aid in its construction. This is not the place to indulge in particulars, but we may be permitted to say that the marble Statues, which fill the niches in the four corners of the hall, are placed there through his liberality.

The furniture in the hall will especially attract the attention of the Brethren and visitors. For beauty of design and richness in execution, it is, we think, unsurpassed by any similar work in the United States. The principal, or "Oriental Chair," is a masterpiece of artistic skill and taste, and reflects great credit on the mechanical ingenuity of the manufacturer,—Brother William Toussaint, of this city. The remaining chairs, the settees, altar, and desks are in corresponding style and quality.

The upholstery is the work of Messrs. Squires & Co., and meets with general approval and commendation, for the substantial and workmanlike manner in which it has been done.

The frescoing of this hall and of all the other masonic apartments of the building, with one exception, has been executed by Brother Haberstroh, and is a fine specimen of this beautiful art. He has been assisted in the execution of the figures and drapery, both in this and the Gothic hall, by Mr. Hollis, an artist of great promise. They are generally conceded to be admirably done, and most creditable to the reputation of this talented young artist.

The portraits over the niches in Sutton Hall are by Brother E. T. Billings, of the Studio Building, and are finely and artistically executed. As a portrait-painter this gentleman is not, we think, excelled by any artist in the city.

NEW MASONIC HALL AT WORCESTER.

The Brethren at Worcester having recently fitted up in the new Post-office Building, in that city, a series of elegant halls for their accommodation. The same were dedicated by the M.W. Grand Lodge, on Tuesday, the 16th ult. The arrangements for the same were made on a liberal scale, and were carried out fully. Notwithstanding the unfavorable state of the weather, the Brethren did not allow it to dampen their ardor; and their reception of the officers of the M.W. Grand Lodge, who were present with the jewels all filled, was of the warmest and most gratifying character.

The greatest interest was manifested by the Brethren of Worcester and neighborhood, and the occasion passed off in a manner which will cause it to be remembered with pleasure by all who participated in it. The perfect adaptation of the building to the wants of the various Orders in Worcester, particularly the Prelate's room, and the arrangements for the convenience of the Knights Templars and the Lodges, met with the hearty approval of the officers of the Grand Lodge who were called to inspect them; and we cannot but congratulate the Brethren of Morning Star, Montacute, and Athelstane Lodges that they are now in possession of apartments every way fitted for their use; and may their beauty and perfect arrangements stimulate all to renewed efforts in exemplifying the beauty of our principles, and their perfect adaptation to the moral wants and the kindly sympathies of the human heart!

The services of dedication commenced at 8 o'clock, P.M. The room was filled with the members and their ladies, and the parent Lodge must have felt a glowing exultation in the contemplation of the youthful bloom and vigor of her two fair daughters. At the conclusion of the impressive ceremonies of dedication, the company repaired to the banquet-hall; and, after blessing had been asked by Rev. Brother Stratton, full justice was done to the bountiful entertainment provided for the guests, consisting of the choicest fruits of the season, and all necessary accompaniments. Addresses and sentiments cheered the house; and, on separating, every heart beat in unison with the warmest wishes for the continued harmony and happiness of the Brethren of Worcester.

REPORTORIAL SUCCESS.

The admirable and complete description of the new Temple, and the full report of the proceedings on the 24th, which appeared in an extra of the "Boston Journal" on the following morning, excites no less the surprise than the gratification of everybody interested in the subject. More than thirty columns of that large and popular journal are occupied by the account, which is given with an accuracy and clearness seldom found in similar reports. It does great credit to the industry and editorial ability of our excellent Brother Clapp and his able assistants; and we are not surprised to learn that the demand for it has been unprecedented. We are assured, that on Tuesday morning, the day following the celebration, seventy-five thousand copies were printed, forty thousand of which were distributed gratuitously to the regular subscribers to the paper; and that, up to Thursday morning, the 27th, thirty thousand additional copies had been sold to the public, making one hundred and five thousand disposed of in about forty-eight hours! Such an achievement is rare even in these days of fast presses. What number has been disposed of since, we are not informed, but should not be surprised if these figures had been doubled. The account is valuable, at least to Masons, as an historical record, and will doubtless be preserved as such by them for future reference.

MASONIC CHIT-CHAT.

Godey's Lady's Book.—The June number of this popular magazine came to hand too late for a notice in our last. It is, nevertheless, so rich in its contents and beautiful illustrations that we do not feel at liberty to pass it over without calling the attention of our lady readers to it. The frontispiece, a fine steel engraving, is a representation of a "Farm-Yard," and is one of the finest specimens of domestic landscape we have met with for many years. It is a perfect gem. The other illustrations are in keeping with it. The leading article in the contents is a continuation of the beautiful story of "For Better, For Worse," by Mrs. Marion Harland, and this is followed by an interesting sketch, entitled "The Birthday Present," by Mrs. Caroline Orne; and another on "The Use of Colors of Dress," which our lady friends will read with interest and perhaps profit. The entire number is a rich one.

A Veteran Brother.—We have received an autograph letter from Brother Gurdon Bradley, of Watertown, N.Y., who writes that he is nearly ninety years of age, and has been a Mason seventy years! He is, probably, the oldest brother now living, in this country. He is in good health, and attended a meeting of the R. A. Chapter at Fulton, N.Y., in March, 1866. He would be happy to hear from any of his aged cotemporaries, compare notes with them, and exchange photographs.

R.W. Br. M. P. Wilder.—We notice among the Americans registered in the office of James W. Turner & Co., at Paris, on the 17th of May last, the names of Hon. Marshall P. Wilder, lady, and daughter. of this city. Brother Wilder was commissioned to appear as the Representatve of the Grand Lodge of this State at the great masonic festival which took place at Paris on the 15th ult.

St. Andrew's Lodge, of this city, dined together at a hall fitted up for them in Bowdoin Street, by the well-known caterer, J. B. Smith, and had a good time, as they deserved to have, on the 24th ult. The dinner was, of course, excellent.

The Escort on the 24th is admitted to have been the most striking and effective feature in the procession. Such a display of the chivalry of Masonry was never before witnessed either in ancient or modern times. Their rich and beautiful regalia, their splendid marching and incomparable order, was a subject of universal praise and admiration. They were under the immediate command of Sir Knight Major Charles A. Stott, of Lowell; and, for the admirable manner in which he discharged the responsible duties committed to him, he is eminently entitled to, as he everywhere receives, the grateful acknowledgement of his Masonic Brethren.

Godey's Lady's Book for July appeared, as usual, in advance of the day of publication, and is at the bookstores. Like its predecessors, it is rich in its illustrations and text. The frontispiece is entitled "Old Letters," and is a beautiful picture. The fashion-plate is of course attractive, and will please the ladies. This number also contains more than the usual amount of ornamental and useful illustrations, of various descriptions. The letterpress is all worthy of the high reputation of the work.

The Dinner spread by Messrs. Copeland & Tarbell, in the Egyptian Hall at the new Temple, on the 24th, was probably one of the most beautiful and attractive ever spread in Boston. The tables were literally covered with flowers, which, added to the rich ware made and decorated to order for the new firm, together with the gorgeous finish of the room, threw an enchanting beauty over the whole scene.

Worshipful Brother Thomas Hooper of King Solomon's Lodge, was initiated in September, 1800, and elected Master in 1812, and is supposed to be the oldest member in the procession of last Monday, and undoubtedly the oldest Past Master in the country.

Masonic Rules.—Never *solicit* a man to become a Mason.

Never recommend an applicant, unless you know him to be a *good* man, and who will conform to the precepts of the institution.

Never speak of Lodge matters in improper places.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXVI.] AUGUST 1, 1867. [No. 10.

THE NEW MASONIC TEMPLE.

Those of our readers who are immediately or otherwise interested in the subject, will scarcely complain that we again give up a large portion of our pages to the details of the great celebration which took place in this city on the 24th of June last, for it was a day of notable importance to the present and the future of our Institution, not merely in Massachusetts, or New England, but the whole country, whether considered in reference to the vast number of brethren brought together, the personal character of those composing the procession, the magnificence of their appearance, the unexceptionable order that prevailed throughout the day, or the striking and gratifying manifestations of the respect and sympathy of the entire community in the pageant and the occasion. It was a day for the future, and will pass into history as an *epoch* in the Masonry of this country. It was a public exhibition of the *personelle* and moral strength of the Institution, such as has never before been witnessed since its organization; and all whose good fortune it was to participate in it will hereafter refer to it and recite its interesting details with a pride and satisfaction which it is now difficult to realize.

The building, the dedication of which was the immediate occasion of the assemblage, is everywhere admitted to be one of the most beautiful architectural edifices in the country; and is alike an ornament to the city and an honor to the taste and liberality of the masonic fraternity. The exterior portions of it were fully described in our pages at the time of the laying of the corner-stone, and need not be repeated here. We shall therefore confine ourselves, for the present, to the description of the interior arrangement of the building as given in the "Boston Journal" on the morning following the day of dedication.

THE INTERIOR.

To correctly comprehend the interior arrangements of the building, it must be borne in mind that there are three large halls, one above the other, located on the left of the grand staircase and sufficiently distant from the front to admit of a series of rooms parallel with Tremont Street. On account of the great height of the halls, it was deemed advisable to utilize the room extending along the Tremont and Boylston Street fronts, in shape like the letter L, by introducing intermediate floors. Thus, while there are only three stories in one part, there are six stories inclosing them on two angles. Passing through the grand archway on Tremont Street, you enter an ample vestibule with a marble floor and arched ceiling tastefully finished with stucco mouldings, resting upon black walnut columns and paralleled dado. From the vestibule large double doors open to the grand staircase, ten feet wide, richly finished with carved Gothic tracery on each wall and a deeply coffered ceiling, that conducts to the six upper stories, all of which are to be devoted to masonic uses. These stories are also accessible by a wide flight of stairs which are entered from Head Place, and which extend to the upper story, thus forming a double means of ingress and exit; and these stairs, like the grand staircase, connect with the capacious corridors which extend from the rear of the building.

THE APARTMENTS OF THE GRAND MASTER AND GRAND SECRETARY.

On reaching the landing of the first flight, and proceeding along the corridor towards the front, we find on the left two rooms, important from the fact that within their precincts will be discharged the multifarious business details of the institution, as they are the rooms of the Grand Master and Grand Secretary — the two officers upon whom devolve the heavier burdens of Masonry. The room of the Grand Secretary is located on the corner of the two streets, and commanding a fine view of each from the octagonal tower. The room of the Grand Master adjoins and connects with the Grand Secretary's room, facing Boylston Street. As yet the other rooms, extending towards Head Place, have not been appropriated to any special purpose. The two rooms of the superior officers are beautifully frescoed and tinted, and neatly furnished. In the Grand Secretary's room are book-cases for the reception of the Masonic Library of the Grand Lodge. The fire of 1864 destroyed the library, and only a few volumes, fortunately very rare ones, escaped the conflagration. These were the Masonic Mirror. Dr. Winslow Lewis, Past Grand Master, who contributed very liberally to the previous library, has, however, with his well-known industry and zeal, succeeded in collecting a new library, which he has catalogued and prepared for the Grand Lodge. It numbers about five hundred volumes, collected at home and abroad, and includes much valuable and rare masonic literature.

SUTTON HALL — THE GRAND LODGE ROOM.

Passing from the room of the Grand Secretary across the corridor, you enter a well-proportioned reception room fronting on Tremont Street, which is finished in classical style. Connecting with it are ante-rooms and a coat room. Passing toward the northeast corner of the building, you enter the Corinthian Hall, where the meetings of the Grand Lodge and of the subordinate Lodges conferring the first three Degrees of Masonry will be held. This, by a vote of the Directors, has been named Sutton Hall, in honor of General William Sutton, Past Senior Grand Warden of the Grand Lodge, whose interest in the erection of this temple has been liberally manifested in so many ways, that this recognition of disinterested services will be cordially indorsed by every member of the Order. The hall is forty feet wide, seventy feet long, and twenty-two feet high; and is finished with attached columns with pedestals, dentil and modillion cornice, and coved ceiling.

In the East there are three projecting canopies which rise above the elaborately carved chairs of the three officers of the Lodge. On the dome of the centre canopy is the figure of Justice, supported on the right and left by two boys, one holding a book, and the other a slate, the representatives of Education and Intelligence. Above the canopy is a representation of the astronomical rising sun. Over the chair in the South we see the meridian sun; and, in the West, the setting sun, indicative of the masonic duties which devolve upon the three principal officers of the Lodge. In front of these three positions have been placed before the chairs of the Master, Senior and Junior Wardens, the Ionic, Doric, and Corinthian pillars, which are perfect specimens in all their original purity, and mathematically correct, of the three orders of architecture. In each of the four corners of the hall, forming a prominent feature, is a niche with columns and a circular pediment. In these niches will be placed four allegorical statues in marble, representing Faith, Hope, Charity, and Wisdom, the gift of General Sutton; and M. Sala, a sculptor of this city, has creditably completed the first two. Above the niches where the statues are to placed are four portraits already completed by E. T. Billings. The Grand Secretary, Charles W. Moore, whose research in masonic literature and unsurpassed taste in every department of learning which pertains to any subject kindred to the spirit of the Order enables him to impart a deep significance to even the most trivial decoration, has, in the adornment of this hall, happily illustrated the pleasant art, which few possess, of imparting great truths and impressing broad principles by the arrangement of not only the masonic symbols, but the ornamental features of the room. In the panel above the statue of Faith there is a portrait of George Washington, who was the embodiment of the faith of a struggling nation. The bright face of Warren is seen above the statue of Hope. What man of his day did more to inspire the young men with a strong and buoyant hope in the final success of a great cause? Above the niche appropriated to Charity will be recognized the face of Lafayette. At nineteen years of age his great heart warmed towards a young nation striving to secure liberty. He abandoned the allurements of a life of ease, and, leaving a young wife, he purchased a ship, and our history at least records no incident which more beautifully illustrates the attributes of this the first of human virtues. Above the statue of Wisdom is the unmistakable head of Benjamin Franklin, who baffled the Court of England, and won for us the Court of France by his practical and wise counsels. These four masonic worthies are appropriately selected for the places they occupy.

In the West there are four columns, similar to those in the East, which form a screen for the organ, which was made by W. A. Johnson, of Westfield, Mass., and is so arranged that the organist sits inside of the instrument. The side walls are divided into panels by seven columns, the centre space on the south side bearing a projecting pediment with a cornice and draperies successfully represented in fresco beneath. On the opposite side is a representation of Tacita, the Goddess of Silence. She is represented with a peculiarly thoughtful expression, one hand resting on her heart and the fore-finger of her other hand pressed upon her lips. The motto at the base indicates the propriety of the selection for this hall: "*Audi, Vide, Tace,*" — "Hear, Observe, and be Silent." In the remaining panels will be hung portraits of Past Grand Masters and other illustrious Masons. The cove of the ceiling is divided into panel ribs extending from above each column to a large moulded and decorated cornice rib which encloses the central area of the ceiling. In the four corners of the coving there are represented *in relievo* the Bible, Square, and Compasses resting on a cushion, Pot of Incense, the Beehive, and the Winged Hour Glass and Scythe. The symbolism of the emblems may be briefly explained as follows: The Bible teaches the great cardinal principles of Masonry, the existence of God, the immortality of the soul, and a future accountability. The Pot of Incense inculcates the idea that as dependent and hopeful men we should daily offer up to Him, from the altar of our hearts, the acceptable incense of a pure and upright life. The Beehive and the Winged Hour Glass and Scythe speak of the present and of the future, that, in serving him with unremitting industry and faithfulness, we may rationally hope that when the brittle thread of our existence here shall be cut by the scythe of Time, and the sands of the hour-glass of life are run out, the disembodied soul, borne on the wings of His appointed messenger, may rise to the realms of eternal happiness. Four historic seals are also represented in this hall, two in the East and two in the West. One has the armorial bearings of the Freemasons of London as early as 1410, and were officially recognized and recorded in the office of the Clarencieux, King-at-Arms in that city in 1477, and subsequently confirmed to them by act of incorporation. In 1733 Lord Viscount Montacute, who was Grand Master of the Grand Lodge of England, combined with this coat-of-arms those of his own family, which is represented. The third gives us the Montacute family coat-of-arms entire, and the fourth is a *fac-simile* of the seal adopted by the Grand Lodge of Massachusetts in 1856.

The members of the fraternity will recall that masterpiece of decorative painting which adorned the ceiling of the former Grand-Lodge Room in the old Winthrop-House estate, which represented the Genius of Masonry. The idea was the conception of the Grand Secretary, Charles W. Moore, the execution was the work of that skillful and lamented artist, Mr. Schultz. This poetical piece has been reproduced in the new hall, and forms a grand centrepiece for the ceiling. The Genius of Masonry is embodied in the form of a beautiful female floating through the air, holding in her right hand the Square and Compasses, and in her left the Plumb-line. The Square to the Master, Compasses to the Craft, and the Plumb-line as the rule by which both are to be tried in their daily life and conversation. Attendant on this figure, and gracefully floating on the clouds, are two Cherubs, one bearing an olive branch, as an emblem of that peace and fraternal love which should distinguish the brethren when assembled in the Lodge-room and in their daily intercourse with each other; and the other bearing the decalogue on a parchment roll. Above the figures appear the moon and stars and a comet in a deep blue sky. The execution of this picture is unsurpassable in its effective beauty and artistic excellence.

Two massive chandeliers of twenty-five lights each are suspended at the ends of the hall, the ceiling above them being frescoed, representing Seraphims supporting these two illuminators. The floor of this hall and of the ante-rooms are covered with rich Wilton carpeting. The furniture of the hall, which is upholstered in green plush, is of most admirable workmanship, and creditable to Toussaint. The altar in the centre of the floor is black walnut, elaborately carved, on which is emblazoned the All-Seeing Eye, the Pot of Incense, and the Beehive; and the Secretary's desk bears the crossed-pens, and that of the Treasurer the crossed-keys. Both of these are of black walnut, the ornamentation being inlaid in gold. The chair of the Master in the East will attract attention by the richness of its carving and the elegance of the design. Two beautiful columns support the back, and on the upper cross section, which is supported by the Cherubs, are carved the Square and Compasses, around which appears the motto, "SIT LUX ET LUX FUIT," — "Let there be light and there was light." This hall, like the other above, is heated with hot air, which enters from beneath the platform which surrounds the hall, and it is also ventilated at the top and bottom by flues in the walls which carry the foul air to the roof of the building. It is expected that in this important matter the new building will be superior to any we have in the city.

THE ARMORY OF BOSTON ENCAMPMENT.

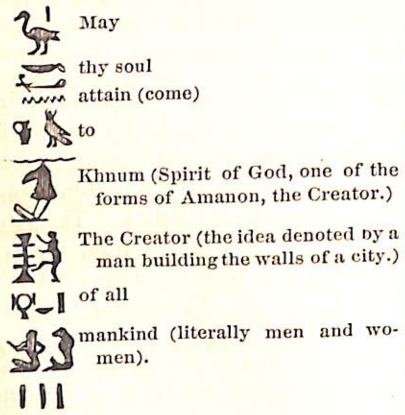
Returning to the corridor and passing up another flight, we land on the first intermediate floor, where there is a very pretty hall finished in chestnut for sodality meetings, and also several smaller rooms as yet unappropriated. Ascending another flight, opposite the stairs and parallel with Boylston Street, are two large apartments of the Boston Encampment of Knights Templars. These are elegantly and tasefully decorated in fresco by Haberstroh, the seal of the Encampment appearing on the ceiling. The rooms are covered with Brussells carpets, and the furniture is of black walnut. The regalia cases are also of black walnut, with plate-glass doors. It is one of the attractive rooms in the building, and the Sir Knights have taken a great pride in making their armory most creditable in all its appointments. On the same floor with this armory we pass into the ante-rooms of the hall which is to be devoted more particularly to the Chapter Degrees, which is known as —

THE EGYPTIAN HALL.

This hall will be regarded by many, no doubt, as the most attractive room in the building, for upon entering one is reminded of the descriptions which are preserved of those Egyptian temples, miles in circuit, with pillars eighty feet high and forty feet long, which were evidence of the architectural skill of an almost extinct race. The famous temples of Isis and Osiris are celebrated, and the Temple of Appollinopolis is alluded to for its many peculiar features. The Eyptian architecture, with its cylindrical shafts, enriched with rings of richest sculpture, crowned with bell-shaped capitals, wrought in the foliage of the palm or papyrus, embracing the caryatic order, was well adapted to give form to the metempsychosian creed of the people, and many of these marked features have been produced in this hall; while the painting by the artist, Mr. Haberstroh, who, having adorned an Egyptian hall in Munich, came to this task with no inconsiderable experience, presents those novel combinations of colors which form the peculiarity of this style of decoration.

The walls are finished with massive columns, having capitals enriched with leaves of the palm, the Nile lily, and human faces. The ceiling is divided into compartments by heavy beams above each column, which are decorated with various patterns, laid in with blue, red, orange, and green, in unbroken tints. The ceiling is tinted sky-blue and studded with golden stars, and from the centre hangs a forty-eight-light chandelier. The two main pillars at the East end of the hall, between which is the throne of the High-Priest, form the most striking feature of this apartment. These pillars are ornamented with hieroglyphics. We are indebted to Charles W. Moore, Esq., the Grand Secretary, for the means of presenting to our distant readers an accurate representation and truthful interpretation of the cabalistic signs.

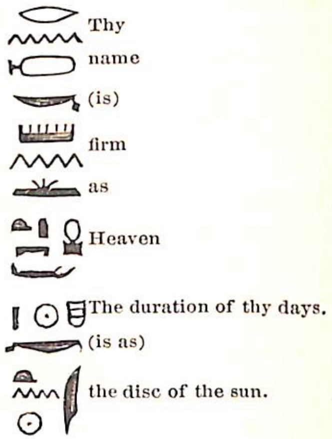
The pillar on the left is thus inscribed: —


May
thy soul
attain (come)
to
Khnum (Spirit of God, one of the forms of Amanon, the Creator.)
The Creator (the idea denoted by a man building the walls of a city.)
of all
mankind (literally men and women).

TRANSLATION.

"May thy soul attain to Khnum, the Creator of all mankind."

The pillar on the right bears this inscription: —


Thy
name
(is)
firm
as
Heaven
The duration of thy days.
(is as)
the disc of the sun.

TRANSLATION.

"Thy name is firm as Heaven; the duration of thy days is as the disc of the sun."

The inscription on the right is from the western face of the Obelisk of Luxor, now standing in the Place de la Concorde, Paris, and refers to Ramesis III (Sesostris) B.C. 1550. It will be noticed that the phraseology bears a striking analogy to the parallelisms or measured phrases of Hebrew poetry.

The inscription on the left is a striking illustration of the purity of the primitive Egyptian Creed (subsequently, however, badly corrupted) inasmuch as it clearly shows that the ancient Egyptians believed in one God, the Almighty Father and Creator of all things, whose divine attributes were classed in triads, and that they also belived in man's possession of a soul, in a final resurrection, and entertained the hope of immortality. In reference to it Mr. Gliddon observes: "Let it stand for the present as an insight into the pristine purity of Egyptian belief, in ages prior to Abraham's visit; and let the constant expression of 'beloved of a God,' 'loving the Gods,' like the Hebrew '*delectus a domine suo*, Samuel,' attest the primeval piety of the Nilotic family over all cotemporary nations whom we are pleased to condemn as Pagans." The furniture is of black walnut and ruby covering, and was manufactured by Kimball. Leaving this hall we ascend to the next intermediate story, where there are on the Boylston Street side six rooms for the use of Lodges. The principal feature of this story is the room on Tremont Street of—

DE MOLAY ENCAMPMENT.

The members of this Encampment will find that the committee of their number intrusted with the duty of fitting up their armory, have discharged their work with excellent judgment. The ceiling and walls are ornately frescoed, by Collinburg, in dark, rich colors, the emblems of the Order gracefully introduced. The carpets are very handsome, and the cases, tables, chairs, etc., are of black walnut. These armories, it may be well to state for the benefit of the uninitiated who may have an opportunity to inspect the premises, are places of deposit for the regalia and arms of the Encampment, the degrees connected with the Order being worked in the main halls. The next and last principal floor contains the apartment of—

SAINT BERNARD ENCAMPMENT.

This body has not as yet fitted up its room, which is very conveniently located on the floor of the hall specially devoted to the Encampment Degrees. It is proposed to introduce some original features in the furnishing of the room, and competent workmen, under instructions from a committee, are already at work. On the same floor is the Prelate's room and other rooms used in conferring the Degrees of this Order. Passing along the corridor and through the ante-room, we enter —

THE GOTHIC HALL,

which, with its deep moldings and columns, its lofty, arched, and ribbed ceiling and foliated bosses strike the visitor at once as most appropriate for an asylum of Knights Templars. The walls are divided into arched panels by the moldings which are carried down to suitable bases, forming a part of the wall finish.

In each panel above the cloisters are highly colored escutcheons of different Orders of Knighthood, most beautifully painted by Hollis, whose taste in combining colors has been happily exemplified. Each end of the hall is finished in fresco, representing three arches richly hung with crimson drapery, having golden trimmings with blue facings. The ornamentation of the hall is peculiarly significant. The Grand Secretary has no respect for mere paint, however artistically applied, which is devoid of propriety. In the East is the seal of the Templars, with the motto "INSIGNIA ORDIONIS TEMPLI." In the west are three banners, the centre one having a representation of two knights riding upon one horse, which originally denoted the poverty and humility of the knights. The centre banner is flanked on the right by a banner bearing the Patriarchal Cross, or the Latin double cross, signifying that the work of redemption wrought upon the cross extended alike to Jew and Gentile. On the left is the war or battle banner of the Order, half white and half black, which signifies charity and knightly treatment to friends, unyeilding opposition to foes.

Opposite to the south, and in a large panel in the north of the room, appears in full robes the knightly form of Jacques de Molay, the last of the Grand Commanders of the ancient Order of the Templars. This place is assigned to this grand historic personage, that his martyrdom in behalf of the Order may ever be commemorated. He was born of noble family in Burgundy, in 1265, and he succeeded, on account of his knightly attainments, William de Beaujeau as Grand Master of the Templars, and was present at the recovery of Jerusalem in 1299. When Philip the Fair of France, with the connivance of Pope Clement V., resolved to destroy the Order that he might appropriate the wealth of the Templars, under pretense of organizing a new crusade, he won the confidence of Jacques de Molay, and suddenly, on the 13th of October, 1307, caused the whole Order throughout France to be arrested and their effects to be seized. They were charged with heresy and immorality, and many died on the rack rather than criminate themselves unjustly. After passing through the form of a trial, Jacques de Molay and some of his knights were condemned, and he, with others, was burned at the stake in front of the Cathedral of Notre Dame, in Paris, by order of the King.

The hall is finished in rich, deep colors, which well accord with the rich regalia of the knights, and the effect produced by the surroundings will greatly add to the impressiveness of the degrees.

THE UPPER HALLS.

Ascending the last flight of stairs, all of which are finished with black walnut double rails and posts, carved tracery with molded Gothic arches and cluster columns, we reach the seventh corridor, lighted by a large double skylight. Here is a suit of rooms, to be used for banqueting, either as one grand room or sub-divided by large sliding doors into three. Attached are pantries and serving rooms, which are connected with the basement by a large elevator, which, from time to time, will bear from the *cuisine* of Messrs. Copeland & Tarbell viands which will meet the approbation of those called from labor to refreshment. After looking at the safes in the Round Tower, which are accessible from three stories, and are to be used for the safe keeping of the jewels and valuables of the Lodges, we may step into the elevator, and, descending a distance of one hundred and sixteen feet, reach the basement, which, with the first story, is to be occupied by Messrs. Copeland & Tarbell, and will be known as —

THE ST. GEORGE'S ROOMS.

The large apartment on the left of the principal entrance will be used as a restaurant. Near the entrance to this room are smaller rooms for gentlemen's hats and coats, and for silver-ware and linen; and on the left hand is a door leading to the smoking-room in the basement. In the centre of the room there is a large and elegant fountain, and on the wall enormous mirrors which reflect the *jet d'eau* and the archway opposite. This archway is a prominent feature of the establishment, and is elegantly finished with mirrors and columns with foliated capitals, and will be tastefully decorated with vases and flowers resting upon carved brackets. As you pass through the archway there is a door on the left leading to the ladies' dressing rooms, where every convenience that can be desired for the arrangement of the toilet is at hand. On the right there is a room for putting up orders from city or country for cake or confectionery, which communicates with the manufacturing rooms in the basement. The large store parallel with Boylston Street is fitted up with rich counters and shelving for the display and sale of candies, fruits, and flowers. The two stores are finished in parti-colors, and the ceilings decorated in a most elaborate and tasteful manner, the fittings enriched by the introduction of statuary and vases. In the octagonal tower at the corner of Boylston and Tremont Streets, there will be a magic fountain, the work of Mr. L. L. Tarbell, which, by a unique arrangement, will give to the spectator the impression that the birds and fishes are alike sporting beneath the spray. Near the southern entrance will be placed an arctic soda fountain of beautiful design, from which will be drawn all the various soda and mineral waters. The whole establishment will be on a scale of magnificence in keeping with the growing wants of the metropolis of New England.

THE BASEMENT.

The arrangement of the rooms in the basement is adapted to the business which is to be done. There is a large kitchen, laundry with drying rooms, two enormous ovens, with several smaller rooms for the manufacture of confectionery, ice cream, and cake, beside storage rooms. These apartments comprise the whole basement, except what is required for heating and ventilating. The entire building will be heated with steam. Many of the rooms and corridors are necessarily heated with radiators and coils, but the three halls are warmed by means of heated air forced by a large fan over a coil of steam pipe inclosed in a brick chamber in the basement, and through many flues in the party walls, from which it passes into the rooms on one side and out on the other by the same means, thus securing ample ventilation. In warm weather cold air will be used. Ample precaution against fire have been taken by the introduction of a large steam pump, with pipes and valves for each story, and in the attic there are two large tanks capable of holding twenty-five thousand gallons. The water from the roof can be thus saved; but the force-pump will give a supply of water which would inundate the building in a short time.

HOW THE BUILDING HAS BEEN ERECTED.

The erection of the building has been the most expeditious of any structure of similar dimensions in this vicinity. The work has been performed by the day. The responsibility of the work has devolved upon the Board of Directors of the Grand Lodge, which consists of Charles C. Dame, Samuel P. Oliver, Henry Mulliken, Charles W. Moore, *ex officiis*; Winslow Lewis, William Sutton, Benjamin Dean, Solon Thornton, and Richard Briggs. We have incidentally alluded to the important services rendered by the Grand Secretary, who since 1833 has held the position, and who to-day is as zealous in promoting the true interests of the Order as he was thirty odd years ago. To the M.W. Grand Master, Charles C. Dame, belongs the credit of bringing to the discharge of the duties which have devolved upon him in connection with the erection of this building, a degree of industry and an enlarged spirit of enterprise which are rarely combined in one man. It has not been a task the details of which could be executed by proxy. It has required his personal attention, and he has given his time freely to the undertaking. Mr. S. K. Hutchinson was at the outset appointed Superintendent. As we have stated above, the design for the exterior of the edifice was the production of M. J. Wheelock, and it is to be hoped will stand for ages as a fitting monument to his genius. When his health failed, Mr. George F. Meacham, a gentleman and architect of fine taste, was secured by the Board of Directors, and he has furnished the designs for the execution and completion of the interior finish of the building, including the furniture for the Egyptian and Gothic halls and Messrs. Copeland & Tarbell's establishment.

THE BUILDERS.

The stone was cut by Runels, Clough & Co., of Lowell, and the building has been put up under the direction of Mr. E. B. Studley. The first stone, under his supervision, was laid in March, 1865, and not an accident has occurred on his branch of the work. The carpenter's work has been done by Mr. Jonas Fitch, under the immediate superintendence of Mr. J. L. Fuller; the plaster work, by Mr. John Mack; steam-heating and gas pipes, by J. J. Walworth & Co.; plumbing, by Lockwood & Lumb; painting, by Mr. Charles H. Knox; cooking apparatus, by George Walker & Co.; fresco work and ornamentation, by Hollis, Haberstroh & Needham, and, also, by W. Collenburg, of New York; Gas Fittings, by Tucker Manufacturing Co., Turner & Ware, and Messrs. Stetson; the steam-boilers and engines came from the manufactory of Allen & Endicott, and the heavy iron girders from the shop of Denio & Roberts; the Smiths of Federal Street having also performed a portion of the iron work; the carpets were furnished by Fowle & Co., and were manufactured in England to order, and are of superior quality and style.

List of Lodges in the Procession on the 24th of June: —

St. John's, Boston. 1733. James B. Pickett, W.M.
St. Andrew's, Boston. 1756. William F. Davis, W.M.
Massachusetts, Boston. 1770. Charles O. Fox, W.M.
Columbian, Boston. 1796. Josiah A. Stearns, W.M.
Mount Lebanon, Boston. 1801. Ira D. Davenport, W.M.
Mount Tabor, East Boston. 1846. Frederick Pease, W.M.
Baalbec, East Boston. 1853. Thomas A. Foster, W.M.
Germania, Boston. 1855. Adolph Sternfeld, W.M.
Winslow Lewis, Boston. 1856. Thomas Sprague, W.M.
Revere, Boston. 1856. George T. Ambrose, W.M.
Joseph Warren, Boston. 1857. Charles M. Avery, W.M.
Hammatt, East Boston. 1860. J. Byron Nason, W.M.
Aberdour, Boston. 1861. Henry F. Spencer, W.M.
Eleusis, Boston. 1865. Richard Briggs, W.M.
Zetland. (U.D.) 1867. J. W. Dadmun, W.M.
King Solomon's, Charlestown. 1783. George W. Abbott, W.M.
Mount Carmel, Lynn. 1805. D. J. Newhall, W.M.
Star of Bethlehem, Chelsea. 1843. Charles T. Gay, W.M.
Mount Hermon, Medford. 1854. Henry H. Gilmore, W.M.
Wyoming, Melrose. 1857. D. Norton, Jr., W.M.
Mount Vernon, Malden. 1858. J. W. Chapman, W.M.
Henry Price, Charlestown. 1859. Edward T. Woodward, W.M.
Golden Fleece, Lynn. 1865. A. C. Blethen, W.M.
William Sutton, East Saugus. (U.D.) Hon. George H. Sweetser, W.M
Robert Lash, Chelsea. (U.D.) Eben W. Lothrop, W.M.
Middlesex, Framingham. 1795. John Blair, W.M.
Union, Dorchester. 1796. S. B. Hildreth, W.M.
Washington, Roxbury. 1797. Samuel Little, W.M.
Meridian, Natick. 1797. James H. Parker, W.M.
Bethesda, Brighton. 1819. E. D. Jones, W.M.
St. Paul's, South Boston. 1847. David Armstrong, W.M.
Gate of the Temple, South Boston. 1856. Benjamin T. Wells, W.M.
Dalhousie, Newtonville. 1861. L. E. Leland, W.M.
Lafayette, Roxbury. 1866. Charles J. Danforth, W.M.
Adelphi, South Boston. 1866. N. A. Apollonio, W.M.
Eliot, West Roxbury. (U.D.) George Frost, W.M.
Corinthian, Concord. 1797. George P. How, W.M.
Hiram, Abington. 1797. T. G. Bucknam, W.M.
Amirable, Cambridgeport. 1805. F. W. Gregory, W.M.
Monitor, Waltham. 1820. Samuel O. Upham, W.M.
Putnam, East Cambridge. 1854. H. B. Leighton, W.M.
Pequossette, Watertown. 1857. W. H. Clark, W.M.
John Abbott, Somerville. 1858. W. E. Robinson, W.M.
Mount Olivet, Old Cambridge. 1864. William Wright, W.M.
Belmont, Belmont. 1865. W. W. Mead, W.M.

Philanthropic, Marblehead. 1760. Jonathan Cole, W.M.
Tyrian, Gloucester. 1770. William Babson, W.M.
Essex, Salem. 1779. Thomas J. Hutchinson, W.M.
Jordan, South Danvers. 1808. A. Lawrence Peirson, W.M.
Liberty, Beverly. 1824. David S. Shattuck, W.M.
Ashler, Rockport. 1852. Samuel York, W.M.
Amity, Danvers. 1863. Benjamin R. Tebbetts, W.M.
Starr King, Salem. 1865. Dana Z. Smith, W.M.
John T. Heard, Ipswich. 1865. John R. Baker, W.M.
Acacia, Gloucester. 1866. Fitz J. Babson, W.M.
St. John's, Newburyport. 1766. Enoch G. Currier, W.M.
Merrimac, Haverhill. 1802. John M. Poor, W.M.
St. Mark's, Newburyport. 1806. John M. Carter, W.M.
Warren, Amesbury. 1822. Joseph T. Clarkson, W.M.
St. Matthew's, Andover. 1822. E. T. Wardwell, W.M.
Grecian, Lawrence. 1825. John Haigh, W.M.
John Hancock, Methuen. 1860. Jacob Emerson, Jr., W.M.
Tuscan, Lawrence. 1863. Pardon Armington, W.M.
Saggahew, Haverhill. 1865. James E. Gale, W.M.
Charles C. Dame, Georgetown. (U.D.) Stephen Osgood, W.M
St. Paul's, Groton. 1797. Albert L. Fessenden, W.M.
Aurora, Fitchburg. 1801. W. J. Merriam, W.M.
Pentucket, Lowell. 1807. Frederick T. North, W.M.
Ancient York, Lowell. 1853. Henry P. Perkins, W.M.
Mount Horeb, Woburn. 1855. Thomas G. Davis, W.M.
Caleb Butler, Groton Junction. 1859. Charles E. Morrison, W.M.
William Parkman, Winchester. 1865. A. K. P. Joy, W.M.
Charles W. Moore, Fitchburg. 1866. Edmund Dana Bancroft, W.M.
Kilwinning, Lowell. (U.D.) William S. Gardner, W.M.
Republican, Greenfield. 1795. Bowdoin S. Parker, W.M.
Harmony, Northfield. 1796. H. J. Evans, W.M.
Pacific, Amherst. 1801. D. P. Bartlett, W.M.
Mountain, Shelburne Falls. 1806. J. A. Richmond, W.M.
Bethel, Enfield. 1825. Cyrus F. Woods, W.M.
Orange, Orange. 1860. A. J. Clark, W.M.
Hope, Gardner. 1865. Henry C. Hill, W.M.
Star, Athol. 1865. Daniel W. Houghton, W.M.
Artisan, Winchendon. 1866. J. G. Folsom, W.M.
St. John Lodge, of New York.
Orient Lodge, of Thomaston, Me.
Emanuel Lodge, No. 654, of New York City. B. Shuman, W.M.
Grand Lodge of Virginia. Rev. S. R. Slack.
Richard Vaux, Grand Master of Pennsylvania.
— Strickland, Past Grand Commander of Pennsylvania.
St. John's, No. 397, Prince Edward's Island. H. E. Starbird, W.M.
Fenton, No. 109, Fenton, Michigan. C. W. Coe, W.M.
Hiram, Washington, D.C. M. B. Moody, W.M.
St. James, No. 94, Edinburgh, Scotland. H. E. Smith, W.M.
St. James, 448, Halifax, England. William Vickans, W.M.
St. Andrew's, Portsmouth, N.H. Nelson H. Cross, W.M.

Blair, No. 393, Chicago. J. W. Anderson, W.M.
Ancient Landmark, Portland. John A. Frazer, W.M.
Burns, No. 352, Halifax, N.S. H. Nelson, W.M.
New Caledonia, 565, Pictou, N.S. Colin McDonald, W.M.
Albion, New Glasgow, N.S. Robert Dwar, W.M.
Alley, St. Stephen's, N.B. W. A. Babcock, W.M.
Evening Star, Lee. 1795. Robert McAlpine, W.M.
Cincinnatus, Great Barrington. 1795. H. T. Robbins, W.M.
Lafayette, North Adams. 1796. J. H. Shumway, W.M.
Wisdom, West Stockbridge. 1803. R. B. Dickie, W.M.
Mystic, Pittsfield. 1810. F. S. Parker, W.M.
Mount Moriah, Westfield. 1856. G. W. Turner, W.M.
Berkshire, South Adams. 1858.
Huntington, Huntington. (U.D.) A. M. Copeland, W.M.
Thomas, Palmer. 1796. James B. Shaw, W.M.
Jerusalem, Northampton. 1797. J. C. Williams, W.M.
Hampden, Springfield. 1817. W. E. Granger, W.M.
Chicopee, Chicopee. 1848. E. N. Snow, W.M.
Mount Tom, Holyoke. 1850. Q. W. Loring, W.M.
Quaboag, Warren. 1859. John Wetherbee, W.M.
Dayspring, Monson. 1863. E. F. Morris, W.M
Hayden, Brookfield. 1863. M. B. Sanborn, W.M.
Roswell Lee, Springfield. 1864. George T. Weaver, W.M.
Eden, Ware. 1865. George Robinson, W.M.
Morning Star, Worcester. 1793. C. G. Reed, W.M.
Mount Zion, Barre. 1800. Joseph F. Snow, W.M.
Trinity, Clinton. 1858. Daniel Marsh, W.M.
Montacute, Worcester. 1859. Albert Walbridge, W.M.
United Brethren, Marlboro'. 1860. Burleigh Morse, W.M.
Quinebaug, Southbridge. 1860. Levi Bartlett, W.M.
Wilder, Leominster. 1860. J. P. Lockey, W.M.
Doric, Feltonville. 1864. J. L. Harriman, W.M.
North Star, Ashland. 1865. George F. Seaver, W.M.
Athelstane, Worcester. 1866. Samuel T. Bigelow, W.M.
Montgomery, Milford. 1797. Alfred A. Burrill, W.M.
Olive Branch, Sutton. 1797. J. T. White, W.M.
Solomon's Temple, Uxbridge. 1818. Charles A. Taft, W.M.
Franklin, Grafton. 1852. F. Waterman, W.M.
Blackstone River, Blackstone. 1856. David J. Dresser, W.M.
Webster, Webster. 1859. Edward F. Smith, W.M.
Oxford, Oxford. 1860. L. C. Parks, W.M.
John Warren, Hopkinton. 1861. George M. Oakes, W.M.
Mount Hollis, Holliston. 1865. Edwin F. Whiting, W.M.
Siloam, Westboro'. (U.D.) George Forbes, W.M.
Bristol, Attleboro'. 1797. John H. Maintain, W.M.
King David, Taunton. 1798. William E. Brown, W.M.
Rising Star, Stoughton. 1799. Bradford Kinsley, W.M.
St. Albans, Foxboro'. 1818. Elisha White, Jr., W.M.
Orient, South Dedham. 1862. J. E. Everett, W.M.
Blue Hill, Canton. 1864. Edward R. Eager, W.M.

St. James, Mansfield. 1865. W. G. Allen, W.M.
Alfred Baylies, Taunton. 1866. John H. Eddy, W.M.
Hyde Park, Dorchester. 1866. Enoch P. Davis, W.M
Ionic, Taunton. James Utley, W.M.
Marine, Falmouth. 1798. J. C. Robinson, W.M.
Star in the East, New Bedford. 1823. W. W. Arnold, W.M.
Mount Hope, Fall River. 1824. Charles A. Holmes, W.M.
Eureka, New Bedford. 1858. John A. Lee, W.M.
Martha's Vineyard, Tisbury. 1860. William Leach, W.M.
Pythagorian, Marion. 1863. George L. Luce, W.M.
Pioneer, Somerset. 1864. N. S. Davis, W.M.
Mayflower, Middleboro'. 1865. Benjamin F. Tripp, W.M.
King Philip, Fall River. 1866. James Davenport, W.M.
Oriental, Edgartown. (U.D.) John Pierce, W.M.
Union, Nantucket. 1771. Charles H. Jaggar, W.M.
King Hiram, Provincetown. 1796. John W. Atwood, W.M.
Fraternal, Hyannis. 1801. J. Winslow Chapman, W.M.
Social Harmony, Wareham. 1823. N. J. Sherman, W.M.
Mount Horeb, West Harwich. 1855. Ozias C. Baker, W.M.
De Witt Clinton, Sandwich. 1856. Andrew F. Sherman, W.M.
Pilgrim, South Harwich. 1860. N. D. Kelly, W.M.
James Otis, Barnstable. 1866. George Marston, W.M.
Adams, Wellfleet. 1866. M. Rich, Jr., W.M.
Old Colony, Hingham. 1792. Charles N. Marsh, W.M.
Fellowship, Bridgewater. 1797. Warren K. Churchill, W.M.
Rural Lodge, Quincy. 1801. Levi Stearns, Jr., W.M.
Corner Stone, Duxbury. 1803. George F. Sampson, W.M.
Norfolk Union, Randolph. 1819. John B. Thayer, W.M.
Orphans' Hope, Weymouth. 1825. William Humphrey, W.M.
Plymouth Lodge, Plymouth. 1825. Charles H. Rogers, W.M.
Paul Revere, North Bridgewater. 1857. Enos H. Reynolds, W.M.
John Cutler, Abington. 1860. James F. Cox, W.M.
Konohassett, Cohasset. 1866. James H. Bouve, W.M.
The Grand Chapter of Massachusetts.
St. John's Royal Arch Chapter.
The Grand Lodge of Massachusetts.

APHORISMS.

Purity of motive is allied to simplicity.
Most people live on a mortgage of existence.
Self-esteem may be cultivated into self-respect.
Consideration should be tempered with reservation.
Sentiment and feeling are two of the mind jewels.
Riticence is sometimes the dignity of indifference.

THE LATE BROTHER DR. OLIVER, D.D.

By the death of Brother Dr. Oliver, the venerable and talented masonic historian, a blank in our craft has been caused, which it will be very difficult to close up, as he was one of those bright exemplars and clear expositors of the true principles of Freemasonry, who have had but few parallels. His loss is therefore the greater, for in his day and generation he labored to master that science to which had he devoted his early life, and although he died in the fulness of years, after a life prolonged to more than the allotted period of man, yet we can ill spare him to be taken from us. He died full of honors, and amidst the affectionate regard not only of those by whom he was surrounded in his quiet and happy home, but of all the members of our fraternal community, wherever dispersed over earth or water, or scattered over the entire of the civilized world. The name of Dr. Oliver, wherever spoken, was loved and revered, it was indeed a "household word" amongst us, and who can tell the numbers who have been stimulated by his example, and rendered sensible of their obligations by his teachings, reminding them in the most peaceable terms of not only the duty they owe to their fellow man, but above all to that G. A. O. T. U., in whom we all live, and move, and have our being. May his precepts ever remain deeply impressed upon our hearts, and may they lead those who have hitherto been strangers to his works to read and ponder well over the treasures they contain. Happily for us and our generation, his "Golden Remains" are left us, and he has bequeathed to us a rich and enduring legacy which, well applied, shall not only fit us for our stay upon this sublunary abode, but qualify and prepare us as humble candidates for admission into the Grand Lodge above, where the world's Great Architect lives and reigns forever.

We cannot do better than subjoin a history of the career of our respected brother, extracted from the "Stamford Mercury," which shows how he was estimated by those who are outside of Freemasonry, and the tribute they pay to his worth.

The deceased's connection with the Order of Freemasonry was of long and honorable standing. He was not only a prominent member of the brotherhood; he was in his time its most learned exponent and champion. His masonic history commenced with the beginning of the present century, he being initiated into the mystical art in the Lodge of St. Peter's, at Peterboro', in 1801 (then residing with his father at Whaplode), when only eighteen years of age — a special dispensation being obtained from the Grand Lodge for the purpose of rendering his admission legal while a minor. He soon mastered the "mechanism of the Order," and became an enthusiastic Mason, and during the whole of his after life he not only held to the Order, but, as he himself said on the occasion of his delivering his last lecture on the ancient rituals of Masonry in the Witham Lodge, in 1863 (then in his eighty-first year), his "enthusiasm remained unabated," notwithstanding he did not altogether escape the "spurns that patient merit of the unworthy takes," and though he must have experienced numerous disappointments connected with the Institution calculated to estrange him.

A considerable portion of his life was devoted to the history, antiquity, morality, philosophy, and religion of the Fraternity, and many able and lucid works resulted from his labors, his writings being marked by a varied diction and richness of illustration which not only render them interesting but conspicuous. His was the pen, not only of a ready writer, but of one who was capable of illustrating abstruse and recondite matters, and presenting them in a perspicuous and pleasing manner. His aim was to elevate the Order which he took so closely to his heart, by informing its members, by explaining its observances, ceremonials, and rituals, and by placing it on a firmer and more philanthropical, rational, and religious basis, and he consequently for many years past has been an authority to the masonic student. He also firmly but kindly inculcated the precepts of temperance, fortitude, justice, and brotherly love, which are indissolubly bound up with the tenets of the Institution, but which were and still are too frequently overlooked. He sought to explain the moral and practical tendency of masonic symbols and teaching. It is somewhat remarkable that the masonic works of the learned doctor are all parts of a system, he having conceived, when a comparatively young man, a plan or scheme "intended to demonstrate the capabilities of Freemasonry as a literary institution."

In carrying out this comprehensive intention, Dr. Oliver's voluminous works were prepared and published from time to time, embracing "History and Antiquities, Rites and Ceremonies, Science and Morals, Types and Symbols, Degrees and Landmarks," and, above all, "to show what connection the Order bears to our most holy religion, and how far it recommends and enforces the duties which every created being is bound to observe in his progress from this world to another and a better." His first step was to lay a good foundation for the superstructure, by showing the antiquity of the Institution, and giving some account of its early history, and this was effected by his "Early History and Antiquities of Masonry" from the creation to the building of Solomon's Temple, including dissertations on those permanent landmarks of the Order: "The Creation, the Fall, the Deluge, the calling of Abraham, the vision of Jacob, the deliverance from Egyptian bondage, the construction of the Tabernacle, the passage of the river Jordan, the contest of Jephtha with the Ephraimites, and the construction of the Temple." This foundation was not, however, all that its reverend author desired, for his next attempt was to show "clearly to what religion, if any, the present system of Masonry was analogous;" and to effect that the "Star in the East" was published, exemplifying its analogy to and connection with Christianity.

Having thus laid the foundation "broad and deep," the doctor's next addition to the edifice was a work on the elementary tenets of the Order, "as a preliminary step towards a general view of its claims to a favorite consideration, which might spread throughout the length and breadth of the habitable globe," which were displayed in "Signs and Symbols," the first edition of which, consisting of a thousand copies, was bought up in a few months by the masonic public, and which opened to the writer an extensive correspondence with brethren in every part of the globe, and encouraged him to proceed with his grand design.

His next work was intended to show that Masonry was not indebted to the religious mysteries of the ancient world, and this was done in his "History of Initiation," a very interesting work to the general reader, as well as the Mason. It presents a review of the spurious Freemasonry of India, Egypt, Persia, Greece, Britain, Scandinavia, Mexico, and Peru, exhibiting all the principal mysteries practised in every part of the globe, "noting their resemblances and peculiarities, to show that they had a common origin, which was dated at a period anterior to the general dispersion on the Plains of Shinar, and entirely unconnected with the traditional origin of Freemasonry."

Dr. Oliver's next effort was to place the Order "on the broad basis of an acknowledged literary institution;" for this purpose he wrote and published "Twelve Lectures on the Theocratic Philosophy of Freemasonry." For the purpose of showing what Masonry was doing at this period, "The History of Freemasonry" from 1829 till 1840 was written, in continuation of "Preston's Illustrations," which Dr. Oliver had edited in 1829, and which had all been sold.

In addition to these specific works the learned doctor was also a constant and regular contributor to the "Freemasons' Quarterly Review" of articles intended to disseminate information respecting the "science," and of a more general and miscellaneous character. At this period his fame and reputation as a masonic author had attained to a high place in the estimation of the fraternity, and he was regarded as the great "sage of Masonry," of which he received numerous gratifying proofs, in various ways, and from all parts of the world.

His next literary undertaking on behalf of his favorite institution was a work on the "Historical Landmarks of the Order," which comprised particular explanations, historical, scientific, moral, and ceremonial, of symbolical, Royal Arch, ineffable and sublime Masonry, including the military Orders and degrees. This work involved a vast amount of laborious research, and during its compilation it absorbed — as he admits — almost exclusively his entire attention, for he could think of nothing else, day nor night, during the two years it was in hand.

Dr. Oliver, besides bringing out numerous elaborate and original works, likewise collated and edited the works of many masonic writers who had preceded him: such as Anderson, Desaguiliers, Martin Clare, Calcott, Dunckerley, Smith, Hutchinson, Preston, Inwood, and others, who left behind them fragments of masonic lore of considerable value to the members of the mystical institution, and these were collected by the doctor and reproduced under the general title of "Golden Remains of the Early Masonic Writers," consisting of five volumes: on masonic institutes, principles and practices, persecutions, &c. New editions, too, of the entire works of Hutchinson, Preston, and Ashe, were published under his editorial supervision. The last work — the work which completed his original design — "the cope stone" of the edifice — was the "Symbol of Glory," published in 1850, whilst he was residing at Scopwick Vicarage, an interval of thirty years having elapsed between the laying of the foundation of his comprehensive scheme in his "Antiquities of Masonry," and the last finish to the superstructure. It comprises twelve lectures on various topics. "Revelations of a Square" and "Institutes of Masonic Jurisprudence of the Craft," were other works by this industrious and distinguished ornament of this curious fraternity, and even so late as 1863, when the author was an octogenarian, "The Freemasons' Treasury" was issued by him, a work in fifty-two short lectures, "adapted for delivery in open Lodge, and in which many passages in the ritual are explained; errors corrected, landmarks classed, old traditions ventilated, and the whole system simplified and made easy of attainment to any industious brother." The Master of a Lodge, who is desirous of instructing his Lodge, will find this a useful book.

We have already stated that the reverend divine was initiated into this peculiar fraternity a Freemason, of which he was so distinguished an ornament, at Peterborough, in 1801, and that he immediately began to study the science in an earnest and industrious spirit, and it is not, therefore, surprising that on his appointment to the head mastership of the Grammar School at Grimsby, in 1809, that he should seek to disseminate a knowledge of its principles and its benefits. He consequently set himself to introduce genuine Freemasonry into the town, and succeeded in establishing a Lodge — the Apollo — in the borough, and was its W. M. for the long period of fourteen years — it being at that time no uncommon thing for the same brother to be re-appointed to the office of Master for a series of consecutive years, though at the present and for some years past, a Master cannot serve more than two consecutive years without a special dispensation. This Lodge under Dr. Oliver's excellent management flourished so satisfactorily that on the 25th of August, 1812, he had the pleasure of laying the first stone of a Masonic hall in a town in which Masonry scarcely had a single representative prior to his advent with the borough. "About this time he was exalted to the degree of R. A. M. in the Chapter attached to the Rodney Lodge, Kingston-on-Hull. He also obtained the several superior degrees in Masonic Knighthood, &c., in Chapters and Consistories attached to the same Lodge, which at that time was superior in number, opulence, and respectability to most provincial Lodges." To his exertions are almost exclusively due the revival and present satisfactory prospects of the Craft in the province of Lincolnshire. In 1813 he was, while a member of the Apollo Lodge, appointed P. G. S., in 1816, P. G. Chaplain, in 1833, D.G. Master, and it was during his tenure of the last office he effected so much.

In 1838 Dr. Oliver became a joining member of the Witham Lodge, Lincoln, from the Apollo Lodge, Grimsby, and he always appeared, and indeed professed a peculiar regard for this Lodge, and he wrote and published a short history of its career. In the month of April, 1841, he assisted in laying the foundation stone of the new Masonic Hall, Saltergate, in the city of Lincoln, on which occasion he preached a sermon in St. Peter's church, from the 1st verse of the 5th chapter, of the 2d Book of the Epistles to the Corinthians: "A house not made with hands, eternal in the heavens." He also assisted at the dedication of the new hall in June, 1842, and delivered an oration thereon. [On this occasion the deceased's father was present, also his son, and his son's sons — four generations of Masons in one family.] About this time it was that the learned and universally respected doctor was removed from the office of D. P. G. M. of Lincolnshire, by Br. D'Eyncourt, who was then the P. G. M., but who it was believed acted upon orders from the G. M. of England, the Duke of Sussex, who had taken offence where none was intended or committed. Two years later he was elected an honorary member of the William Lodge, and so continued till his decease. In that year a splendid testimonial or masonic offering, contributed to by Masons in all parts of the world, and consisting of a splendid silver cup and service of plate, was presented to him. The Witham Lodge also presented him with a handsome silver salver in 1839, and the Apollo Lodge with a handsome gold jewel. His name and reputation having extended to all parts of the world, he received numerous testimonies of regard and esteem, besides those already mentioned.

He was elected an honorary member of the following Lodges: Bath, Newport, Isle of Wight, New York (U. S.), Portsmouth, Madras, Rising Star, Bombay, London, Worcester, Warwick-Kidderminster, Wolverhampton, Montreal, Peterborough, Birmingham, Spalding, Melbourne (Australia), and the Hiram, Londonderry. The Rising Star, Bombay, also presented him in 1862, "as a token of their appreciation of the literary talent he has uniformly displayed in his publications on Freemasonry," with a massive silver medal, on the front of which is a design representing two native Masons, one on each side of an altar, in masonic clothing, and bearing wands. The altar has the words on its front, of "Lodge Rising Star, Bombay," and also masonic symbols. On the reverse is a portrait of the founder of the Lodge, with the inscription, "Frat. insig. et dilect Jacobus Burnes fundator." Encircling the portrait are the words "To V. W. Br. Oliver, from Lodge Rising Star of Western India, Bombay, 1862." It was presented to the venerable and illustrious recipient by two native Masons, Br. Manockjee Cursetjee and Br. Dadhabhai Naorogi. He was also Past Grand Commander, S. G. I. G. 33d degree for England and Wales, and Past D. G. M. of the Grand Lodge of Massachusetts, U. S.

OUR courteous brother of the Baltimore "Masonic Review" is informed that this Magazine has been regularly forwarded to his address, and if he has not received it the fault is somewhere else than with us. By reference to past numbers he will learn that *we* have been, at least, courteous to *him*. The remainder of his paragraph is unworthy of the journal in which it appears.

THE PAST AND THE PRESENT.

We give below an extract of a personal note, received from our old friend and Brother, — Frederick Follett, Esq., whom some of our older Brethren will rocollect as one of the principal witnesses in a suit brought by the anti-masonic managers, and in which we were a party, in 1833 or 1834, the result of which was the termination, in Massachusetts at least, of that wicked and causeless conspiracy to overthrow our Constitution, and brand its members with ineffaceable disgrace. The writer of the letter was, at the time referred to, the editor of a newspaper published at Batavia, N.Y., which place it will be recollected, was the home and hot-bed of anti-Masonry. He fought the battle for Masonry nobly and ably, and with us has lived to receive his reward in the unparalleled prosperity and elevated character of the Constitution.

516 and 518 Washington Street, New York, June 25, 1867.

Charles W. Moore, Esq:—

My Dear Sir and Brother, — I have just been reading the procceedings of the dedication of the new Masonic Temple in your goodly city of Boston. The attendant proceedings and ceremonies, so far as they have been permitted to meet the public eye, have thrilled every heart with pleasure and sincere delight.

There was a time, and you and I can remember it well, when the masonic institution was under a cloud; not from any fault of the institution itself, but from the indiscretion and folly of some, and from the baseness and hypocracy of others, of its members. Added to this was the fact that the disappearance of Morgan on the 10th of September, 1826, was made the pretext of most unjustly charging upon the institution the folly, if not the turpitude of his abduction, by a few members of the order! Is Christianity to be held accountable for the many crimes and enormities committed beneath the cloak that mantles it? God forbid it, as I know he does. Neither will the masonic institution be held accountable for the commission of an act to which it was not a party. But it was seized upon by demagogues as a hobby to foist themselves into political power and place! To accomplish these ends it became necessary to denounce and persecute the entire masonic fraternity!

In some portions of the country they succeeded but too well, and the torch of persecution burnt upon every hill-top, and lighted up every valley! Society was rent asunder. God's sanctuary was prostituted by those who professed to be his ministers, as a channel through which to denounce and persecute unoffending members; and for the non-acceptance of their ungodly precepts, excommunicated from the church! The names of Masons were withdrawn from the jury-box, and they were pronounced by these fanatics as unworthy to hold any office or position of trust or profit.

Just forty years ago, on the day of your recent celebration, the Masons of Batavia, in the western part of this State, held a celebration. It was the year after the outbreak of what has been denominated "Anti-Masonry," or the "Anti-Masonic Excitement." Something like four hundred Masons assembled in that quiet, rural village to celebrate the day, it being the nativity of John the Baptist. That quiet town was by no means quiet on that occasion. Secretly, and without any premonition whatever, the rising sun on that day witnessed the outpouring of many of the inhabitants of the surrounding country, and the influx into that quiet village of at least six thousand of those turbulent souls called "Anti-Masons!" They came singly, in pairs, and in companies, armed with guns, bludgeons, and butcher-knives, the latter evidently manufactured for the occasion, and eighteen to twenty inches in length! But the Masons assembled on that occasion, unconscious of having done anything to forfeit their right peacefully to assemble and celebrate a day long held in sacred remembrance by them, proceeded in an orderly manner to the accomplishment of their purpose. Myself and Colonel Johnson Goodwill, whom you may remember as one of the two gentlemen who accompanied me on a certain occasion to the city of Boston, to unmask a certain Pharaisaical hypocrite by the name of Samuel D. Green, were the marshals of the day. Though many years have since elapsed, the scenes of wild tumult and fury enacted on that day are still fresh in my memory. Stones and brickbats flew around my head in thick profusion and uncomfortable proximity! With wild yells and indecent imprecations many attempts were made to break up the procession as it proceeded to its place of destination. The arms and knives were exhibited in a threatening manner! But all to no purpose. The Masons pursued the even tenor of their way; and though reviled and subjected to all manner of insults, they bore it patiently, and accomplished the purpose of their meeting, and without serious accident.

But with the lapse of forty years what a change has taken place! Masonry at the present day occupies a more exalted position in the estimation of the world than ever before. The fiery furnace through which it has passed has purified and ennobled it. It is no longer a reproach to be a Mason, but an honor. Those who once traduced it now honor and respect it.

THE ORDER OF KNIGHTS TEMPLARS.

The splendid display of Knights Templars made in the Masonic Celebration of St. John's Day naturally causes many minds to revert to the origin of the Temple Order, so famed for its valor, its greatness, its wealth, and its fall. The exact nature of the connection of the Masonic Order with the Temple Order is a point concerning which we cannot speak with precision, and it is a point of which Masons alone can so speak. The old Knights Templars were military monks, and the fraternity grew out of the success of the first Crusade, in 1099. Persons who went on a pilgrimage to Jerusalem after it had been taken by the Christians found the roads terribly beset by Mussulmans, for the Crusaders never conquered Palestine; and to protect those pilgrims, nine knights associated themselves as a holy brotherhood in arms. They were a sort of road police, and did their work well; and they increased in numbers as they gained renown. They called themselves "Poor Fellow Soldiers of Jesus Christ." They were ascetics and took the vows of poverty, obedience, and perpetual chastity, after a formal renunciation of the world and its vanities in the Church of the Resurrection, and defore the Patriarch of Jerusalem. In the year 1118 they were granted a place of abode within the Temple on Mount Moriah, which was, though erroneously, called Soloman's Temple. The grant was made by Baldwin II., King of Jerusalem; and from this grant the brotherhood came to be known as "the Knighthood of the Temple of Solomon." The building was a church or temple, as well as a dwelling. There was at Jerusalem a "Temple of the Lord" the canons of which gave to the new brotherhood the large court that lay between the Temple and the (so called) Temple of Solomon. The Temple Order, therefore, dates from 1118, though the original nine knights had fraternized some years before that date. The Order grew rapidly after 1118, and in a few years it became one of the most renowned organizations in the world. Its existence was limited to less than two centuries, as it was suppressed in 1312, by the Pope, who was a tool or ally of the ferocious Philippe le Bel, King of France. The most cruel charges were made against the Templars, in order that they might be plundered. It is not to be supposed they were such ascetics as the founders of the Order had been; but they differed from those founders only in the same sense that the people of Massachusetts now differ from the men who founded their State. Time changes all things; but there is no reason for supposing the Templars had changed for the worse in six generations. Their real crime was their great riches. "The chief cause of the ruin of the Templars," says the witty Thomas Fuller, "was their extraordinary wealth. As Naboth's vineyard was the chiefest ground of this blasphemy, and as in England Sir John Cornwall Lord Fanhope said merrily, not he but his stately house at Ampthill In Bedfordshire was guilty of high treason, so certainly their wealth was the cause of their overthrow." Nominally, the Pope gave the Templars' property to the Order of the Knights of St. John of Jerusalem, but they got very little of it. This latter body was founded in the middle of the 11th century, and had been long established when the Temple Order began its existence; but it was not a military body at first, its duty being to succor pilgrims. Its members founded hospitals, and were known as Hospitallers of St. John the Almoner, a canonized Patriarch of Alexandria, who flourished in the seventh century. They added the duty of protecting pilgrims to their earlier duties, and thus became a military brotherhood. They took the vows of chastity, poverty, and obedience. Their mantle was of black cloth, on which was a white cross. The Templars wore a white cloak, with a red cross — whence they were called Red Cross Knights. The first fraternity is generally known as the Order of the Hospital of St. John of Jerusalem. When Palestine was finally lost to the Christians, they lived for a time in Cyprus. Then Rhodes became their head-quaters, whence they were called Knights of Rhodes. Losing Rhodes, after a most gallant defence of the place against the whole power of Sultan Solyman the Magnificent, then in his first youth, and his empire the first in the world, Charles V. gave them Malta, where they established themselves, and became the chief bulwark of Christendom. In 1565, Sultan Solyman, then in his old age, resolved to drive the Knights of Malta, as they were called, from their rock; but after the most terrible of modern seiges, the knights successfully repelled his host. It is not

a very creditable fact that the world alowed the year of 1865 to pass away without celebrating the three-hundredth anniversary of the raising of the siege of Malta, for Jean Parisot de la Vallett's work is worth as much to the world as are the works of Shakespeare. The Order of St. John kept Malta till 1798, when Bonaparte stole it from them. The Order yet exists, but only as the shadow of a great name. Though the White Cross Knights survived the Red Cross Knights some five centuries, and did marvellous things for Christendom in those centuries, somehow they have not so strong a hold on the world,s imagination as the latter. Probably this is because of the Templars, sufferings. The world is not a bad world, and it respects the unfortunate, particularly if they are wronged. The Temple Order may be said to survive, for in Portugal the Templars were converted into the Order of Christ, which still exists. The Masons do their part to maintain it; and the Templars of London are in some sense a continuation of the Holy Order of the Temple of Zion. — *Bulletin.*

GRAND LODGE OF MARYLAND.

We have the Proceedings of this Grand Lodge at its Semi-Annual Communication in May. The opening address by the M. W. Grand Master Coates is a model paper of its kind. We give the principal parts of it as follows: —

CONSTITUTION OF THE ORDER.

It is gratifying to me that I am able to congratulate you upon the healthful, and prosperous condition of the fraternity within our own jurisdiction, and throughout the masonic world. The benign influences of our institution are felt and acknowledged in all parts of the civilized world. Amid the wild upheavings of European policies and politics, Masonry maintains its conservative character, — sublime in the contrast it presents with religious bigotry and political demagogism.

In our own country, it has greened in the sun, and strengthened in the storm; and at no former period of its history on the American continent has it occupied a prouder, nobler posion of virtuous dignity and fraternal usefulness than at the present day. The reunion of fraternal relations and exchange of fraternal courtesies in November last, in this city, on the occasion of laying the corner-stone of our New Masonic Temple has borne precious fruits in the full revival of old associations, and in the demonstration to the world, that there is something more in Masonry than a mere name, that it is a living, holy principle, instinct with brotherly love, founded on truth and moral virtue, a social oasis amid the arid desert of the world's selfishness, where life's wearied pilgrim ever finds cool shades, and sparkling fountains of living waters.

INCORPORATING LODGES.

My attention has been called to the fact that during the last session of the Legislature of this State, several of the Lodges had made application to that body for the passage of acts incorporating said Lodges. These applications are made by the brethren, no doubt with the best intentions, but without proper reflection. I commend this whole matter to the careful and serious consideration of the Grand Lodge. I would recommend the passage of an order forbidding this course in future.

THE NEW TEMPLE.

Our New Masonic Temple is steadily progressing towards completion, and, unless there should be criminal abatement of interest in the increase of stock subscriptions by the fraternity of our jurisdiction, we trust, ere long, to carry up the top-stone of the edifice with rejoicing and praise.

Additional stock subscriptions are needed, and a prompt response to the requisitions of the Board to relieve the Building Committee of the burdens, which a prompt and generous discharge of duty has compelled them to assume, and hasten a completion and occupation of a Temple, which will be at once an ornament to our city, and an enduring monument of masonic munificence and taste.

POPULARITY DANGEROUS.

The times through which we are now passing are replete with warning, and solemn lessons of instruction; all recreations are dangerous, even though they may lean to virtue's side.

For several long weary years fraternal communications were most seriously interrupted; during the gloomy period of compelled alienation, the circumstances of the times, vindicated the claims of the Masonic Institution, and most fully established its distinguished moral and social usefulness, beyond all former demonstrations of its practical utility and efficiency.

The public mind was attracted to its fraternal operations. It was seen upon the battle-field when stern fight was over, in the hospital, in the prison, mitiuating the horrors of the times by its sweet and gentle ministry of Friendship, Morality and Brotherly Love.

These illustrations of the benign character, and influence of Masonry, attracted attention and excited an extensive desire to share its benefits; the result is, the avenues of approach to its temple are crowded by petitions for admission to its mysteries.

I need only to remind you that our true strength does not consist in numbers. Be cautious, be vigilant, guard well the door of entrance, increase rather than diminish the safe-guards and protections against the admittance of those who are unworthy to be numbered with the Sons of Light.

We notice nothing in the proceedings of general interest except that they indicate that the fraternity in the State is in a highly flourishing condition. The Committee on Correspondence is from the pen of Brother Wm. J. Worth and is a well prepared and interesting paper.

GRAND LODGE OF CANADA.

The Grand Lodge of Canada held its Twelfth Annual Communication at Kingston, on the 10th of July. The attendance was unusually large, including the representatives of one hundred and thirty Lodges.

We have been politely favored with an early copy of the address of the M.W. Grand Master, Col. William H. Wilson of Simcoe. It is an able and interesting document, and could we spare the room we should be pleased to lay it entire before our readers, but not being able to do so we content ourselves with a few short extracts. The changed political condition of the three Provinces of Canada, New Brunswick, and Nova Scotia, into one united State or Confederation, designated as the Dominion of Canada, has, and probably will for some time to come, occasioned a slight embarrassment among our brethren on the other side of the line, in respect to their precise masonic status and relation to each other. In reference to this subject, Grand Master Wilson remarks as follows:—

THE NEW DOMINION.—A GENERAL GRAND LODGE.

"The new state of political existence upon which we are now entering, necessarily brings up for our consideration, the effect which it must to some extent have upon our position as a Grand Lodge. The name by which for many years we have been known in the masonic world, becomes now, it is alleged, a misnomer. The Grand Lodge of Nova Scotia which has supreme authority in that section of the new dominion, is as much a Grand Lodge of Canada as we ourselves are. The distinguished brother who presided at your last annual meeting approved of the idea of a General Grand Lodge, having Provincial Grand Lodges in each Province, and the Board of General Purposes to whom the subject was referred, also reported favorably upon the suggestion made by my Most Worshipful predecessor, but at the same time advised that no immediate action be taken in the matter. What at that time was only an anticipation, has now become a reality; and while I readily admit that there is something peculiarly pleasing in the idea of uniting all members of our fraternity, who reside in the various Provinces now confederated together in one grand body, and while contemplating also the probability of important territorial additions still to be made to the new Dominion,—I must confess that I entertain grave doubts, whether a union, embracing such an immense extent of country, would have a tendency to promote the best interests of Masonry on this continent. In Great Britain, as you are well aware, there is no General Grand Lodge; and in the neighboring republic each State has a Grand Lodge which exercises supreme authority in her own jurisdiction. In the year 1859, the subject of a masonic General Grand Lodge for the United States was brought before a committee of Grand Officers for consideration, and by referring to my address of that year you will find that I at that time expressed the opinion that the creation of a General Grand Lodge having jurisdiction over the several States of the Union would neither be expedient nor desirable. In submitting, however, the whole subject to your careful consideration, I do not wish to be understood that I either decidedly oppose or approve of the suggestions which have been made. All I mean to convey to you is that thus far I have not been able to satisfy my own mind as to the wisest course to be pursued under our present circumstances. But I earnestly request for it that thoughtful and calm investigation which the great importance of the matter imperatively requires at our hands; and I would that its consideration be referred to a special committee, who may be able to report during the present session."

We suppose it to be pretty nearly settled in the minds of the brethren of all these Provinces, that they will hereafter regard themselves, and demand that all others shall regard them as occupying at least, a quasi-political and masonic independence of the mother country. This being so the only question for them to decide seems to be that suggested by Grand Master Wilson, as above, namely, whether they will have one general or parent Grand Lodge for the entire Dominion, with Provincial Grand Lodges for the Provinces or States of New Brunswick and Nova Scotia. This would be following the English system of government, with which the Grand Lodges of Scotland and Ireland have no necessary connection. Or, on the other hand, whether they will consider it wiser and more consistent with their notions of independence and divide the Dominion into three or more Districts. As for instance the District of Ontario, New Brunswick, Nova Scotia, &c., with a separate and independent Grand Lodge in each. This would be following the American system, and perhaps on the whole, prove most acceptable in the long run, and in view of the future probable demand for the increase of Grand-Lodge organizations. The subject is one of prospective importance as well as of present interest to our brethren in the new Dominion.

ACKNOWLEDGMENTS.

I was honored by an invitation from the M. W. Grand Lodge of Massachusetts to be present at the dedication of their Masonic Temple at Boston, on the 24th of June last, and I much regret that circumstances prevented me from accepting the invitation, and from meeting the large and brilliant assemblage of Masons upon that very interesting occasion. His Excellency, W. Br. Andrew Johnson, the President of the United States, with the leading members of the fraternity in that Republic, and upwards of ten thousand Masons, participated in the solemn and imposing ceremonies of dedication. We congratulate the Grand Lodge of Massachusetts upon the successful completion of their superb edifice, and also upon the great success which has thus far crowned their labors. We, as Masons, enter as fully and participate as heartily in the joyous emotions excited by the occurrence of important events of this kind as if they had taken place in our own midst, and in our own Dominion, for Masonry knows neither country nor language; and although (as the Reverend and eloquent orator said on the occasion referred to) we may be men of different nationalities, men of diverse views in philosophy, men of widely varying types of religious faith, and men diametrically opposite political sentiments, yet we have been brought into harmonious and abiding social relations by the power and controlling influence of the compass and square.

UNAFFLIATED MASONS.

I would also direct the attention of the Grand Lodge to the very large and increasing number of Masons who are not connected with any of our Lodges, and who, consequently, contribute nothing towards our fund of benevolence. The subject has occupied much of my attention for many years past, and I would suggest for your consideration the propriety of directing that every subordinate Lodge should endeavor to ascertain with as little delay as possible, the names of all unfiliated Masons residing within the limits of their jurisdiction, and inform them that their names have been entered on the unffiliated Roll of the Lodge, and that by instructions received from Grand Lodge, they are required to contribute a certain sum annually, (say half-dues,) and that a failure on their part to comply with this requirement will be followed by such penalty as the Grand Lodge may please to direct. I have discussed this subject with many of our unaffiliated brethren, who, from the pressure of their avocation, and for other reasons, have felt it necessary to retire from an active participation in Lodge duties, and in nearly every instance, I have been assured that they would gladly resume their connection.

DEATH OF MICHAEL FURNEL, ESQ.

THE Grand Master notices in fitting terms, the recent death of our distinguished Brother Michael Furnell, Esq., who for many years has filled the office of Provincial Grand Master for North Munster, Ireland, and discharged its duties with an ability and industry rarely equalled. He was well known in this country and was for many years our personal correspondent in Ireland. He resided at Cahir Castle near Limerick and was universally beloved by the peasantry as well as by the higher classes among whom he moved. His loss will be deeply lamented by his brethren in Ireland.

ELIOT LODGE.

THE consecration of Eliot Lodge, and installation of officers, took place last month, the officers of the Grand Lodge of Massachusetts officiating. This new lodge promises to take a prominent position in the masonic body, both as regards men and material. Notwithstanding the rain which fell so copiously, a large number of the young and old were in attendance, and many of the brethren from a distance were present to grace the occasion and give encouragement. A generous collation was provided after the ceremony, and the tables were beautifully adorned with choicest flowers, prepared by the wives, sisters, and daughters of the members of the Lodge.

The following are the officers: — Hiram G. Wilson, W. M.; W. H. Mackintosh S. W.; J. Granville Smith, J. W.; John F. Payson, Treasurer; P. E. Burtchaell, Secretary; Walter Earl, S. D.; J. A. Dennett, J. D; John Fattler, Jr., S. Steward; Daniel H. Barnard, J. Steward; J. W. McKien, Marshall; Jonas Barnard, Tyler.

DANGERS OF THE PRESENT DAY.

At no time, and under no circumstances, is the influx, in large numbers, of the uninstructed and untried, into a society of fixed and exclusive views entirely safe. But there are peculiar circumstances connected with the present accession to Masonry, which render these accessions hazardous to the integrity of the institution. Two of these we will briefly mention, leaving the reader to follow out the train of thought thus suggested.

For the first time in its history, in this or any other land, every condition and pursuit in life, and every grade of intellectual character, is represented in our Lodge. In past times, everywhere, the few, the staid, the thoughtful, the conservative, were the ruling spirits in the Institution. Change, progression, improvement (*so called*), were abhorrent to their views and habits as men, as well as to their principles as Masons. The old Landmarks, all that the wisdom of past ages had tried, approved and established, safe in the hands of *such* men. But they no longer constitute the majority. The young, the enthusiastic, the untutored, wild with the schemes of a restless and undiciplined age, full of that excellent quality, energy, but in Masonry, at least, with no commensurate degree of knowledge, crowding into our ranks. Now, it is no part of our purpose to decide whether this state of things, duly guarded and properly improved, is desirable or the reverse. But we *do* say, most emphatically, that without due care it will lead to results that all of us would deprecate, and yet but few seem seriously to think of. Masonry, without care, will *not* be, in the next generation, what it was in the days of our fathers.

Again, One of the characteristics of this age, beyond all that have preceded it, is a fondness for associations for benevolent, political, and other purposes. We say nothing for or against them. *But they do not stand on the same platform with, Masonry; that,* though living and flourishing *in*, is not *of* the present day. In its essential features it is *sui generis*, and unlike any society of modern times. But it is continually receiving men who are already members of some one or more of these various associations. Their views and feelings have been moulded by what they have there learned, and they bring these views and feelings into our Lodge. It may be with no evil intention — often unconsciously — they are instrumental in assimilating our laws and usages to what they have learned elsewhere.

How shall we guard against the evils that may arise from this course? We will point out, at present, only one way, viz: by imparting *light*, true *Masonic light*, Let officers and members of Lodges learn what Masonry *is*, and see that all whom they admit to its privileges learn it too. We are an earnest advocate for *progress*, not of Masonry towards some things that it never was before, but the progress of the individual brother towards a perfect knowledge, of what Masonry is and always has been. Let the wisest and most intelligent brethren, who are capable of teaching others, who know our laws and usages, and have firmness to enforce their observance, be placed in the E. We most highly prize — none more so — the brother who has the true spirit of our Institution and walks by its rules, though deficient in intellectual attainments.

For such a one whenever found, there is a warm place in our hearts, and we would also give him an honorable place in our Temple, where he will impart both *strength and beauty*. But we will not undertake to make him the fountain of *wisdom* or the source of *light*. — *Baltimore Masonic Review.*

FRATERNAL REBUKE.

We have been favored with a copy of the Proceedings of the Grand Chapter of South Carolina for the past year. We notice nothing in them however, of special interest, except the report of the committee on correspondence, by Companion R. S. Burns, the present Grand High Priest, and this is one of the ablest and best-written papers of the kind we have read for many years. It is manly, logical, and forcible, and we congratulate the writer on the excellent manner in which he has discharged the important duty intrusted to him. We regret that we have room the present month but for a single short extract only, but hope to be able to refer to it again. The following is the extract referred to. Its high and dignified tone will commend it to the favor of our readers: —

"Masonry at large, throughout our country, is in a most flourishing condition; and we are glad to be able to report that the sentiments generally expressed by the Grand High Priests in Northern jurisdictions, are such as do honor to that large spirit of charity which is the just boast of our Order. But we regret to notice that in a few instances, a narrow sectional feeling has exhibited itself in the form of a harsh and ungenerous attack upon the character of the Southern people. It is not this spirit which will heal the wounds of a country still sore and bleeding; nor is it by such expressions that a cordial and harmonious sentiment of brotherly love is likely to be developed. If we have erred in any respect in the past we have paid, and are still paying, a heavy penalty for our fault; and no brave or honest man — no true Mason, in a word — will be guilty of the cowardice of striking at those who are already prostrate. Rather will he extend to every fallen sufferer the hand of sympathy, and do all in his power to repair the broken state, and soothe the wounded feelings of those whose very defencelessness forbids attack.

"Let us trust and pray that we shall not again be called upon to refer to any expression of sentiment or feeling inconsistent with the vital principles of our Order; but rather hope that Masons everywhere will unite, and cordially unite in the noble work of succoring the distressed and healing those that be sick, making the lame to walk and the blind to see.

"In this work of divine charity, in the grateful task of collecting the scattered fragments of our ruined temples and rebuilding them in their old and fair proportions, Masonry will be fulfilling her truest, her most sacred mission, and will thus present to the world of humanity the rare example of universal fellowship, wrought out by the force of principles legitimately derived from, and scarcely second in value to those which He taught on earth, who continually went about doing good. Then may Masonry, with a lofty and reasonable pride in the good it has accomplished, say: 'When the ear heard me, then it blessed me: and when the eye saw, it gave witness to me,' 'because I delivered the poor that cried, and the fatherless, and him that had none to help him.' 'The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.'"

ORIENTAL LODGE.

This new Lodge was constituted, its hall dedicated, and its officers were publicly installed, at Edgartown, by the M. W. Grand Lodge, on the evening of the 8th July last. The ceremonies of installation took place in the Methodist church, which, though unusually large, was crowded to its utmost capacity. It seemed to us that about all the ladies in the town were present, and by their beauty imparted an increased interest to the occasion. At the conclusion of the ceremonies the members of the new Lodge and of Martha's Vineyard Lodge with the ladies and guests, repaired to the Town Hall where an elegant and bountiful entertainment was spread for their refreshment.

The Lodge is in excellent condition and its prospects for the future are most encouraging. The following is a list of its officers: — John Pierce, W. M.; Grafton N. Collins, T. W.; James M. Cooms, Jr., J. W.; T. W. Crosby, Treas.; W. S. Lewis, Secy.; Jeremiah Pease, S. D.; Jas. W. Donaldson, J. D.; T. R. Holly, S. S.; Thos. M. Peakes, J. S.; —— ——, Mar.; E. C. Cornell, Tyler.

SILOAM LODGE.

At Westboro', Worcester County, this State, was duly constituted and its officers installed on Tuesday the 16th of July last, by the M.W. Grand Lodge. The hall was also dedicated. The ceremonies were private, and at the conclusion of them the Brethren sat down to an entertainment provided by the Lodge, and spent a pleasant hour in a social way.

The Lodge has been prosperous the past year, and has encouraging prospects before it. It is in good and competent hands and has the best wishes of the Grand Lodge for its future prosperity.

OBITUARIES.

The M.W. Brother John L. Goddard, Grand Master of the Grand Lodge of Pennsylvania, died recently at his residence in Philadelphia. "Devoted to the principles and teachings of our Order, imbued with those virtues which constitute its glory, his life was an example of his masonic faith, and his death a triumph of its consolations." R. W. Brother Richard Vaux, D. G. Master, succeeds to the Grand Mastership.

Brother Benjamin D. Baldwin. — The deceased died at the residence of his daughter, in Saugus, on Wednesday, July 24th, aged 81 years, and was buried at Mt. Auburn on the 26th. The funeral was largely attended by relatives and friends, and the ceremonies of interment were performed by St. Andrew's Lodge, of this city, assisted by the officers of William Sutton Lodge, of Danvers. The masonic services were read by R.W. Br. Parkman, of the former, in the Chapel of the cemetery.

Brother Baldwin was the senior member of St. Andrew's Lodge, having been admitted to membership in 1820. He was also a member of St Andrew's Chapter, and of the Boston Encampment, and has always been a zealous, active, and useful Mason. He was much beloved by the members of his Lodge, and highly respected by all who knew him.

OBITUARY. — JOSHUA SWAN.

At the last Regular Convocation of Ahasuerus Council of Select and Royal Masters, held in Lowell, May 6th, Anno Depositi 2767, the following Preamble and Resolutions were unanimously adopted: —

Whereas it hath pleased the Supreme Architect of the Universe to remove by death our worthy and estemeed Companion, Joshua Swan, Past Thrice Illustrious Grand Master of Ahasuerus Council, therefore:

Resolved, That our heartfelt sympathies be tendered to the widow and other members of the family of the deceased, in view of their trying bereavement, with the assurance that they have our kindest wishes for their comfort here and their eternal happiness hereafter.

Resolved, That the succeeding page of this record be dedicated to the memory of our deceased companion, and that his name, age, and date of his death be recorded thereon.

Resolved, That a copy of these Resolutions be transmitted to the family of the deceased; also to the Masonic Magazine for publication.

Edward B. Howe, *Recorder.*

MASONIC CHIT-CHAT.

The Masons of Geneva (Switzerland), and neighboring villages, held a grand banquet in favor of the League of Peace, on the 11th of May.

Supreme Council, 33°, of Palermo, Italy, has authorized the resumption of work in all the Lodges under its authority. It forbids the discussion of political and religious subjects in its Lodges. Garabaldi is its president, and has issued a circular convoking a general assembly for the better organization of the fraternity. He says, "I consider the Masons as the *elite* of the Italian population." St. John's day last was celebrated at Palermo by a grand festival.

A Lodge of Sorrow was held at Edinburgh on the 25th ult., in commemoration of the virtues of the late Brother Sir Archicald Allison, the historian. The Earl Dalhousie presided.

Masons of Paris have been discussing the question of the existence of God and the immortality of the soul. They might have been engaged in a better business. France is full of infidelity. About one-third of its population are Atheists, another third Deists, and the balance it would be difficult to say what. The convention before which the discussion took place finally decided by a vote of 178 that it was proper to retain in their masonic formula the words "To the Glory of the Grand Architect of the Universe."

"The Keystone," is the title of a new masonic paper just started at Philadelphia, by W. A. Maas. It is beautifully printed, in the quarto form, and is filled with interesting matter. Price, three dollars a year.

The Dedication of the New Masonic Temple in Boston, on Monday the 24th of June last, was an occasion of great rejoicing. Well may they rejoice in the accomplishment of so grand a work. The day was beautiful, the procession grand and imposing, the address eloquent, the banquet attractive. All the associations of the day were of the most pleasing character. All honor to our brethren and companions, and knights of the old Bay State.—*Philadelphia Keystone.*

The Grand Master of the Grand Orient of France recently suspended a Lodge in Paris for refusing to receive a deputy appointed by him to make it an official visit, for the purpose of looking into its proceedings. The action was a proper one, and not without precedent.

In a recent religious riot at Callao, Peru, a building in which a Masonic Lodge was held was set on fire and burned, together with the English Protestant church edifice.

The Grand Lodge of Wisconsin, at its late communication, contributed one thousand dollars for the relief of their suffering brethren, and the families of such, in the South. This is generous, and a worthy example for other Grand Lodges to follow.

The Corner Stone of the new United States court house and post office at Springfield, Ill., was laid by the Grand Lodge of that State on the 17th of June.

A New Lodge was constituted at Brooklyn, N.Y., on the 18th of June last, under the name of "Mistletoe Lodge," of which our excellent Brother, Joseph D. Evans, was installed Master.

Godey's Book is with us again. The August number well upholds the character of its precedents. The steel engraving entitled "First Break in the Family" is as beautiful as it is touching. The book contains the usual amount of fancy work, and the fashion plate is well up to the times, and contains one figure arrayed in costume emblematical of the seasons, where the delicate touch and fine coloring of the artist is as prominent as the taste of the designer.

St. John's Day in Colorado.—Our brethren at Denver, Colorado, had a grand celebration and public procession on the 24th of June. It was the first of the kind ever held in the Territory, and produced quite a sensation. The Lodges were all out in full regalia, and were escorted through the principal streets of the town by the Encampment of Knights Templars to one of the churches, when an able address was delivered by the Rt. Rev. Bishop Randall, Past Grand Master of Massachusetts. At the conclusion of the public ceremonies, the brethren, with their ladies, sat down to an excellent dinner provided for the occasion.

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SUSPENSION OF THE NEW GRAND CHAPTER OF THE DISTRICT OF COLUMBIA.

The Grand High Priest of the General Grand Chapter of the United States has felt himself called upon to suspend the newly formed Grand Chapter of the District of Columbia. The reason assigned for the suspension is irregularity in its organization. We have not seen an entire copy of the edict of the General Grand High Priest, but understand that he predicates his action on the ninth section of the second article of the General Grand Constitution, which provides that "whenever there shall have been three Chapters regularly instituted and consecrated in any State, Country, Republic, or Territory, *by virtue of authority derived from this Constitution*, a Grand Chapter shall be established, provided that the approbation of one of the first four officers of the General Grand Chapter be first obtained." This approbation was not asked for, and of course not obtained. The reason given for not asking it is, that three of the four Chapters in the District received their charters from the Grand Chapter of Maryland, and were not in any legal sense subject to the above provision of the Constitution of the General Grand Chapter. This, on the face of it, would seem to be clear enough. There may, nevertheless, be facts and conditions bearing on the question that are but partially known to us, which might change its entire aspect. In 1816 the Grand Chapter of Maryland and the District of Columbia was recognized as a lawful body holding jurisdiction over both the State and District. In 1822, a division of the jurisdiction took place, and an independent Grand Chapter was organized for the latter, and in 1824 this body was also recognized by the General Grand Chapter; but in 1833, it became dormant — virtually extinct — and the jurisdiction then lawfully fell under the General Grand Chapter, as unoccupied territory. It should have been so declared and held by that body, but it was not; and this was the first mistake, unless it be that a greater one was committed in allowing the Grand Chapter of Maryland to occupy the District after its first affiliation with the national body, though we believe such an arrangement was made one of the conditions of the union, as in the case of the Grand Encampment of Massachusetts and Rhode Island. Both were the result of compromises, and compromises are not always founded in wisdom. But be this as it may, in 1838 the Grand Chapter of Maryland re-assumed jurisdiction over the District, and organized a Chapter in the vacant territory, to the exclusion, and, as we think, in derogation of the rights of the General Grand Chapter. And what, in a strictly legal point of view, would seem to be not a little remarkable, that body, at its ensuing triennial communication in 1841, gave its official sanction to the assumption, or perhaps we should say invasion, of its territory. This was the second mistake, and to it the present difficulty is to be referred. For it, however, the Grand Chapter of Maryland is not responsible, though a party to it. It claimed what it doubtless believed to be its own by right of pre-occupancy, and the General Grand Chapter, in its good nature, conceded the claim. Thus the matter continued until 1866, when three of the four Chapters in the District applied to the Grand Chapter of Maryland for permission to dissolve their connection with that body, and to form an independent Grand Chapter. The permission was granted. And here comes up the question in issue. Was it lawfully granted, and by competent authority? To this the General Grand High Priest puts in a negative answer, and suspends the new body so formed, as a clandestine organization. We have not seen his reasons, but presume he regards the surrender of the jurisdiction by the Grand Chapter of Maryland, as creating a new territory, left vacant by the dissolution of its Chapters there, "the warrants" of which, says Br. Mackey in an able article on the subject, "were surrendered, a Grand Chapter was organized, and its grand officers were elected and invested."* It is possible also that he may entertain the opinion that the District has never been to the Grand Chapter of Maryland anything more, since 1838, than an appendage, within which it might lawfully institute subordinate Chapters, and that the power to erect it into an independent State or jurisdiction resides, as in the case of territories, in the General Grand Chapter alone; or, in other words, he probably does not admit that it was competent for the Grand Chapter of Maryland to divide or surrender any part of its jurisdiction for the purpose of erecting an independent Masonic State; but if it should do so, then such a vacancy would thereby be created as is contemplated by the ninth section of the second article of the Constitution of the General Grand Chapter.

We have an analogous case in the proceedings of the General Grand Encampment. Up to the year 1820 the District, now the State, of Maine, was an appendage of the State of Massachusetts, when the former was set off and erected into a separate State. Until about the year 1850 (we write from memory) the new State was masonically occupied as the District had been, by the Grand Encampment of Massachusetts and Rhode Island. There were then two Encampments in the State, and the Order was growing rapidly. The Sir Knights there believed they could support a Grand Encampment, and accordingly applied to the General Grand body for a dispensation for a third Encampment, the number necessary to enable them to accomplish their purpose. This was granted, and in due time a Charter was issued. A Grand Encampment for the State was soon after organized by these three subordinates, under the sanction of the General Grand Encampment, and the authority of the Grand Encampment of Massachusetts and Rhode Island in the territory was terminated, the latter body not believing that it possessed any rights or jurisdiction in the premises. The Encampments retained, and still hold, their original charters, under the endorsement of the present State Grand Encampment.

How far this case is analogous to the present one we leave to the judgment of the reader.

If the objection of the General Grand High Priest shall be found to be a valid one, the remedy is easy. The Chapters in the District, supposing they still retain their original charters and a legal existence, have only to retrace their steps and comply with the requirements of the General Grand Body. If, on the contrary, they have surrendered their charters, the Grand Chapter of Maryland would probably restore them on petition. The General Grand High Priest concludes his edict of suspension in the following fraternal words: "And in the meantime I would earnestly and fraternally exhort said Companion Royal Arch Masons to pause and deliberate, and to institute proper and legal measures for a regular organization as a Grand Chapter, pursuant to the General Grand Constitutions and the usages of Royal Arch Masonry, assuring them of the cordial sympathy and co-operation of the General Grand Officers in so doing."

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* If there be no mistake in the order of proceeding as here stated, then it is manifest that the warrants having been *first* surrendered, there were no legal bodies left to organize a Grand Chapter. But we presume there is an error in the order of business as given by our brother, though he was present and assisted in the organization, and ought therefore to be correctly informed in respect to all the minor business details.

MASONRY ANTICHRISTIAN.

THAT Masonry is *antichristian* and *antisocial* are charges on which our enemies dwell with peculiar complacency. To establish these charges, the *ex-Jesuit*, *Barruel*, exerted all his powers. He declared equality to be the corner-stone of Masonry. By preferring this charge, he indeed adopted the most effectual method of leaguing with himself corrupted kingly power, and its frequent adjunct, a degenerate priesthood. It may be asked, could Barruel expect to stigmatize Masonry by ascribing to it as fundamental principles, "Liberty and Equality," principles for which, since the earliest ages, intellect and virtue have been unwearied champions? But he did expect it. The equality he ascribed to Masonry, imports nothing honorable, — nothing noble. He declared it to mean, "war against kings and their thrones, against Christ and his altars." Is equality a principle of Masonry? Every Mason will answer with pleasurable alacrity in the affirmative. But not that principle, impious as absurd, which denounces all social restrictions, however salutary, as useless and tyrannical; — not that principle which would overthrow nature's immutable laws; — not that principle-sworn foe to those inequalities which superior intelligence, and superior virtue will ever, as they ought to, create. Far different is masonic equality: though it proscribes distinctions, which are as unjust as factitious, — though it fordids us to truckle to arrogance, to bow to wealth, to birth, or title, — it teaches us to render to talent, guided by virtue, respect and reverence; it commands obedience to authority, derived from its only legitimate source, *our own consent*. With Masons, it is no wild, no lawless principle, — no misbegotten bantling of impious, philosophic visionaries; it is the offspring of good sense, the parent of harmony. Masonry cannot be the sworn foe to all governments; for her tenets inculcate the very principle of equality, which alone gives them permanency. Governments resting on any other basis are like the house of the fool, built upon sand. Masonry cannot be *antichristian;* for in the chivalrous and romantic ages, when military renown was a sure passport to honor, her sons were Christianity's foremost defenders; at this day, many of them are its brightest ornaments. To establish these charges, Barruel adopted a mode of proof truly unprecedented. He endeavored to demonstrate that Masonry and Illuminism were the same. He first labored to prove that the Illuminati were the vilest incendiaries that ever polluted the world, and then brought them forward as witnesses to establish the allegation that their principles and those of Masons were one and the same. To show that the ears of witnesses ought to be nailed to pillories, or their carcasses swung on gibbets, is a mode of giving weight to their testimony as novel as ingenious. The Jesuit Barruel was so early trained to implicit obedience to authority, that, never daring to think with freedom, he lost the capability; his faculties were so much cramped that they lost their power of expansion; his mind was so long in leading strings, that puny and babyish and imbecile, the moment it attempted to run alone, it tottered and fell.

THE ANCIENT LANDMARKS.

THE ancient landmarks (as defined by the Grand Lodge of Iowa) are the ancient usages, laws, rules, practices, and customs of the Fraternity before 1717, and before 926, and the laws of the ceremonies of initiation, and the pre-requisites of candidates, which are termed the "*body of Masonry*."

Why are they unchangeable? First, because the Order is universal in organization; one in essence and being, indivisible in quality, and should be unchangeable in forms, ceremonies, and laws, because of its universality, oneness, and individuality. Second, because at the grand assembly, held at York in 926, after obtaining a charter from the king, they "did frame the constitution and charges," and "made a law to preserve the same in all time coming." Third, because, in 1763, similar laws were made on the same condition. Fourth, because, in 1717, the four old Lodges in London gave up certain privileges, then exclusively enjoyed by them, and consented to the formation of new Lodges, and agreed to the new regulations then made, on the condition that no law, rule or regulation should thereafter be made by the new Lodges, or their successors, "to encroach on any landmark which was at that time established as the standard of masonic government;" and also agreed to admit the Masters and Wardens of the new Lodges to seats in the Grand Lodge, and to share in the government of the Fraternity, while such Lodges acted in conformity to the ancient constitutions of the Order." — (*Preston*, 201). And a conditional clause to this effect was inserted in the new regulations, as a *proviso*, upon the power of making new future regulations viz., "*provided always*, that the old landmarks be carefully preserved." Fifth, because every Grand Master, and every Master of a Lodge from that time, has solemnly engaged, and every Mason has been solemnly charged, on no account to permit or countenance any known deviation from the ancient landmarks. Preston (page 2041) says, "the necessity of fixing the original constitutions as the standard by which all future laws in the society are to be regulated, was so clearly understood and defined by the whole fraternity at this time (1721), that it was established as an unerring rule, at every installation, public and private, for many years afterward, to make the Grand Master, and the Masters and Wardens of every Lodge, engage to support the original constitutions; to the observance of which, also, every Mason was bound at his initiation. Sixth, and lastly, because, as Preston says (page 303), "by the above prudent precaution" (the installation ceremony and the charge in the master's degree) "of our ancient brethren, the original constitutions (of York masony) were established as the basis of all future masonic jurisdiction in the south of England, and the ancient landmarks, as they are emphatically styled, or the boundaries set up as checks to innovation, were carefully secured against the attacks of future invaders."

REBOLD'S HISTORY OF FREEMASONRY.

Our Brother Reynolds, of "The Trowel," speaks of this dangerous and unreliable work as follows: "As an editor, we are forced to say, that we would as soon recommend our readers to buy the works of Voltaire or Tom Paine, as we would Rebold's 'History of Freemasonry in Europe.'" Infidelity is making desperate efforts to work its way into our institution, and is assuming all sorts of forms and shapes to that end; and we regret to be obliged to add, that it is too often helped on its way by the timidity or temporizing policy of those whose duty and profession should lead them in a different direction. Masonry and Infidelity cannot live together in this country, whatever they may be able to do in France.

ADDRESS BY BISHOP RANDALL

Before the Masonic Fraternity of Colorado, assembled at Denver, June 24, 1867.

We have not space in our pages for this excellent address entire, but lay before our readers such parts of it as will be most likely to interest them, and at the same time indicate the character of the whole performance. The occasion was one of marked interest, and being the first of the kind, at least of equal magnitude, in the Territory, attracted a large attendance of the people from all the towns: —

THE SOCIAL PRINCIPLE OF MASONRY.

Amid the confusion and strife of this noisy and selfish world, there is one sound which ever falls upon the human ear as if it were a harmony wafted from the music of the spheres: the salutation Brother. With a power more than magic, it annihilates the distance which strangeness, coldness, jealousy, and enmity make between man and his fellow man. It thrills the soul and lifts its love into the ennobling plane of a new relationship. No wonder, then, that Israel's Royal Psalmist, whose mind was all aglow with the Spirit of God, should have sung: "Behold how good and how pleasant a thing it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that descended to the skirts of his garments. It is like the dew of Hermon and the dew that descended upon the mountains of Zion, for there the Lord commanded his blessing even life forevermore." Thus blessed, even in the sight of the Eternal Immaculate, is the dwelling-place of fraternal unity.

Such a salutation recalls to the mind of a world of aliens, the fact of the brotherhood of the race: that the great I AM "made of one blood all the nations of the earth;" it quickens the conviction, that the primal law of life was a fraternal bond which bound all to each other in unity of spirit, and as one, to their Father in heaven, in a brotherhood of love. It recalls the terrible fact that sin broke this celestial chord, and the centrifugal force of an innate depravity, with a demon-like power, drove the children of earth assunder, and turned the heart of man away from his Maker, and his hand against his fellow.

From the great apostacy until now, there has been a struggle among the fallen to gain some of the social blessings which belong to brotherhood. For their recovery by human agency, many experiments have been made, which have been more or less successful accordingly as these plans have been pervaded by principles which are divine.

THE EQUALITY OF MASONRY.

The present occasion finds its chief interest, not in the greatness of the gathering, nor in the splendor of its pageantry, but in the fact that it is an assemblage of brethren, who are here to meet each other, with fraternal greeting, in the public celebration of the festivities of their ancient Order. From various and distant points they have come, representing almost every calling in life; and however diverse their pursuits, or unequal their condition, the humblest can look upon the highest as his peer, and each can claim all the rest as his brethren. In this relation, at least, all are on the level of a fraternal equality. But this is no distinction peculiar to this society. There are other associations who have a like fraternal element in their organization, so that no extraordinary interest can attach to this occasion, simply by virtue of its being a brotherhood. Some of this audience may have been attracted thither by the novelty of the sight of so large a body of Masons in public, clothed in the richness of the regalia of their various Orders. But other societies have, or may have, the accessories of display; with waving banners and martial music. Yet there is belonging to this occasion, that which constitutes an interest, which is peculiarly and transcendently its own. The eye of this audience rests within these walls upon an organized part of the largest, and oldest, human association in the world: a fraternity which has its members in every quarter of the globe, and in every rank of life from prince to peasant; speaking one language; bound together by a tie too sacred to be wilfully broken, and too strong to be sundered by the arm of persecution, even unto death; casting its shield of protection over the humblest of its members, to the utmost ends of the earth. With such claims to antiquity and universality and charity, any meeting of such an Order commands an interest which it shares with no other human institution.

FESTIVAL DAYS.

These brethren have come together to celebrate a time-honored festival. From a remote age, Masons have regarded John the Baptist as a sort of patron saint, whose feast-day they have kept as their own annual festival. It is the gala day of Masonry throughout the world.

Festivals are the products of civilization. They are a necessity of our nature in the higher order of its development. Wherever there has been a historical progress of the race, there have been festivals in every age. Incidents in the life of a nation, — the birth-day of great principles, the advent of mighty deliverers, the triumph of the spirit of a pure liberty, — mark epochs which are commemorated from age to age by festivities, which, while they have made a holiday for the people, have kindled afresh the fires of patriotism and confirmed an intelligent appreciation of the blessings of a progressive civilization. It was thus in the ancient Church of God; its year was made joyous by festivals. It is so now in the Christian Church. Every nation old enough to have a history has its holiday. It is to be regretted that our own has found but one in a century. Festivals, when properly observed, are a blessing to a people in their influence upon social life. The philosophy of festivals is to be found in the necessity of human nature, created by the advancement of the race, in all that contributes to the higher form of civilization.

Masonry has her festivals. In this, she is not singular. She has much to commemorate. Such is the social character of this institution that in former times all her meetings partook of the nature of a feast, until the abuses of later years rendered the call "from labor to refreshment" only a matter of form. As for all communities, so for the masonic scattered brethren, young and old, and of all Orders, who come together and mingle fraternal counsels and affections.

VITALITY OF MASONRY.

How many empires have risen and fallen, how many dynasties have passed away, how many associations have come into existence and passed out of existence since this society had a being, — yet it survives, greener in its old age than in its youth. No earthly power has yet been found strong enough to destroy it. What is the philosophy of such unconquerable vitality? I think it is to be found in the immutability and immortality of its principles. It is based on faith in the existence of God; on the Bible as His Holy Word and its Great Light, — on a scriptural mortality; of the heavenly virtue of charity as the law of its life. Such a society may be false to its principles; but, so long as it is true to them, no power of man can destroy it. This is the secret of its invincible vitality.

ITS MISSION.

It may be very properly asked, What mission has such an ancient institution here in the middle of the nineteenth century? Its very principles suggest its office. In an age of irreverence and unbelief, no association can be out of place which demands faith in God as a first condition of membership; which makes His Holy Word its own Great Light, without which it can have no organic existence, — which teaches a scriptural morality, and recognizes the soul's immortality, and which, in precept and practice, regards charity as the great law of social life, — which affords to its members an asylum from the distractions of the world, where all classes, of all creeds in religion and politics, may meet on a fraternal equality, undisturbed by the tumult of the strifes which so mark and mar the differences that obtain among men. Such a society surely cannot be out of its proper sphere in this age and in this country.

ITS RELIGION AND POLITICS.

While it teaches and practices religious duties without being itself religious, so also it inculcates political principles without being itself political. During the brief presidency of Louis Napoleon, the most popular political maxim was everywhere inscribed in the public places of Paris, as if it were a principle which had just been born, and was now heralded to the world by the infant republic; a sentiment read and cheered with the wildest enthusiasm of the French democracy: "liberty, equality, fraternity." Yet these principles had been taught as primary truths for hundreds of years in the lessons of masonic learning. Hence despots have ever been afraid of its influence. It has struggled for life in countries where civil and religious liberty are unknown, and has endured its severest persecutions from the hands of the most intolerant bigotry. On the other hand, it has flourished most in the most enlightened age and under the most liberal government. In England and the United

States, the two freest governments on earth, it has been strongest. It inculcates loyalty to the government; to the powers that be as ordained of God. It teaches by its own internal polity the necessity of authority in government, the duty of strict subordination on the part of the governed, and maintains more strictly and uniformly, perhaps, than any earthly institution, the supremacy of law and order. Such principles silently and constantly inculcated and illustrated, uncontaminated by the poison of party, must ever exert a salutary influence upon a public, which holds in its own hands its own political destiny.

ITS USEFULNESS AMONG STRANGERS.

This ancient fraternity has its field of usefulness, not only in this age, but especially in this Republic, which is becoming the great asylum for the oppressed of all nations. In no country on the face of the earth can there be found so many who are literally *strangers*; who have left their homes for the new world, in search of that which they failed to find in the "old." But to the young men of our country, the discovery of great mineral wealth in the heart of the continent, affords attractions which stimulate their ambition to such a degree, that it bursts the bands of home, and by thousands they flock to the wilder and newer portions, where they may find fortune and fame. This class is among the most intelligent, energetic, and enterprising of her population. They are the most valuable contribution which the East makes to the West. They are the hope of the land. But they are away from the loving guardianship of home and all its restraining, refining, and elevating influences. They miss the associations of cultivated society. Many of them are not connected with any religious body. They are in peril as never before. A social nature craves society. In their new homes are attractions which lure only to destroy. To yield is to die. Where is the good Samaritan, whose hand of love shall lead the unwary into an asylum of safety, — where his acquaintances shall be friends, that are brethren, — who will warn him of danger, afford him a safe retreat at the close of the day, where what he shall see and hear will aid him in his efforts to attain the full stature of a true manhood, — this ancient fraternity is here to do this office. But it goes further and does more. It protects him when assailed, it relieves him in distress, it ministers to him in sickness, and when he dies, the hands of brethren carry his body to the tomb, and bear to bereaved friends afar the tidings of his departure, and his last messages of love.

THERE is more merit in keeping away from known temptation, than to voluntarily undergo the test of its presence.

SELF-DENIAL in strictness of opinion is a kind of fastening to the mind which otherwise might become dyspeptic from excess.

THE world uses us well enough in the opportunities.

NEW HALL AT BEVERLY.

THE corner-stone of the new Masonic Hall about to be erected by Liberty Lodge, at Beverly, was laid with public ceromonies on Thursday, August 8, by the Grand Lodge of this Commonwealth. The occasion was quite an event, and excited the sympathies and interest of the entire population of the beautiful and pleasant town in which it took place. Nearly every place of business was closed (we quote from the "Boston Journal"), and the citizens almost unanimously either witnessed or took part in the ceremonies. Large numbers of the people were present from Salem and neighboring cities and towns, and the streets presented an unusually bustling and crowded appearance. The day was as lovely as could have been desired, a cool sea breeze relieving the heat to a delightful degree. The exercises from begining to end passed off in the happiest possible manner, and nothing occured to mar the festivities.

THE LODGE.

Liberty Lodge of Free and Accepted Masons was organized in 1824, and its officers installed by Rev. Brother Bartlett, D.D.G.M., of Marblehead, assited by the Grand Lodge of the State and delegations from Jordan Lodge, Danvers, Essex Lodge, Salem, and Philanthropic Lodge, Marblehead. The meetings were held in the upper story of Brother Abram Edwards's house, Edwards street, for a number of years after the Lodge was organized. The petitioners for a charter were Amos Shelden, John P. Webber, Jesse Shelden, Stephens Baker, Benjamin S. Lunt, Stephen Roundy, Jr., Andrew T. Leach, George Brown, William Gallop, Benjamin Webber, Samuel D. Turner, Emery Norris, and Simeon Smith.

The first officers were Jesse Shelden, W. Master; John P. Webber, S. Warden; Samuel D. Turner, J. Warden; Daniel Poor, Chaplain; Amos Shelden, Treasurer; Stephens Baker, Secretary; Francis Lamson, S. Deacon; Emery Norris, J. Deacon; Simeon Smith, S. Steward; Benjamin S. Lunt, J. Steward; George Brown, Marshal; Joseph Hill, Tyler. All these are dead with the exception of Jesse Sheldon, the first W.M., and Stephens Baker, the first Secretary, who is the oldest Mason in Breverly, having been initiated in St. John's Lodge, Wilmington, N.C., in 1816.

The Lodge at this date has one hundred and fifty members. Many have received the degrees in this Lodge who have passed from life, — more than double the present number. The Lodge is in a prosperous condition. The following brothers have held the office of W.M. since its organization: Jesse Shelden, S. D. Turner, Benjamin Pierce, Amos Shelden, Jonathan Towne, John Bell, Thomas Remmond, John B. Hill, S. L. Thorndike, D. S. Shattuck. Br. John B. Hill held the office for thirteen years, and the others from one to six years. The present officers are D. S. Shattuck, W.M.; Hervey Lunt, S.W.; Samuel A. Endicott, J.W.; James H. Kendall, Secretary; Joseph A. Boyden, Treasurer; Francis E. Porter, Marshal; Isaac H. Edgett, S.D.; William A. Webber, J.D.; Joseph V. Porter, S.S.; Samuel K. Poulan, J. S.; Augustus Giles, Tyler.

THE PROCESSION.

The procession was formed on Thorndike street, with the right resting on Cabot street, in the following order: —

Chief Marshal, Col. F. E. Porter.
Salem Brass Band.
Winslow Lewis Encampment of Knights Templars, Salem.
Starr King Lodge, Salem.
Danvers Brass Band.
Amity Lodge, Danvers.
John T. Heard Lodge, Ipswich.
Essex Lodge, Salem.
Burnham's Cornet Band, Beverly.
Liberty Lodge, Beverly.
Carriage containing aged members of Liberty Lodge.
Carriage containing Officers of the Grand Lodge.

Winslow Lewis Encampment made a fine appearance, turning out about sixty members, and carrying their elegant new banner. They were officered as follows: Gen. William Sutton, M.E. Grand Commander; George H. Peirson, Generalissimo; David S. Shattuck, Captain-General; H. A. Brown, Recorder; Thomas Hunt, Treasurer; William Kimball, Senior Warden; H. A. Joselin, Junior Warden; George Tapley, Sword-Bearer; Charles H. Norris, Warder.

Starr King Lodge appeared with about forty men under command of Dana Z. Smith, W.M., and bearing their new and elegant banner, upon which was a superb portrait of the lamented Rev. Thomas Starr King.

Amity Lodge was under command of R. R. Tibbetts, W.M., and appeared with about fifty men. John T. Heard Lodge had about forty men, and were under command of John J. Baker, W.M. Essex Lodge, was under command of Thomas J Hutchinson, W.M., and appeared with about thirty men.

Liberty Lodge turned out about eighty men, under command of D. S. Shattuck, W.M., and made a fine appearance. The carriage which followed contained the following aged members of Liberty Lodge: Mr. Jesse Shelden, the first Master of the Lodge; Col. Abraham Edwards, in whose house the first meeting of the Lodge was held; James Kendall, Secretary of the Lodge, and Stevens Baker, the oldest member of the Masonic Order in Beverly.

The carriages which completed the procession contained the following representatives of the Grand Lodge of the State of Massachusetts: Charles C. Dame, M.W. Grand Master; Dr. Winslow Lewis, R.W. Past Grand Master; Charles W. Moore, *as* R.W. Deputy Grand Master; John McClellan, R.W. Grand Treasurer; W. D. Stratton, W. Grand Marshal; Rev. J. W. Dadmun, W. Grand Chaplain; Edward Stearns, *as* R.W. Senior Grand Warden; H. P. Perkins, *as* R.W. Junior Grand Warden; H. H. F. Whittemore, W. Senior Grand Deacon; J. Edward Everett, W. Junior Grand Deacon; and Eben F. Gay, Grand Tyler.

The whole procession was imposing and its march pleasing and inspiriting. About half-past one o'clock it took up its line of passage through the following streets, taking in the Grand Lodge at Masonic Hall: Cabot to Elliot, countermarch to Dane, Dane to Hale, Hale to Abbott, Abbott to Thorndike, Thorndike to Lovett, Lovett to Central, Central to Cabot, Cabot to Davis, Davis to Stone, Stone to Bartlett, Bartlett to Cabot, Cabot to Railroad Avenue, Railroad Avenue to Rantoul, Rantoul to Bow, Bow to Cabot, Cabot to the site of the new building.

The streets through which the procession passed were well filled with spectators, who witnessed it with pride and pleasure. Although the heat was considerable and the route of the procession about two miles and a half long, its members went through the march with a devotion and resignation which was praiseworthy. A fresh breeze was blowing nearly the whole time and relieved to a great extent the oppressiveness of the heat, which otherwise might have been unfortunate in its effects.

THE DEDICATORY EXERCISES.

The procession reached the site of the new Masonic Hall about three o'clock, around which had assembled a large crowd of spectators who were anxious to witness the interesting and unusual ceremonies. After a slight delay in enabling the Lodges to get in their proper position to witness the exercises, and the members of the Grand Lodge to take their position upon the platform, over the foundations of the structure, in a semi-circle, near the corner-stone, the exercises were opened with a voluntary by the band, followed by a prayer by Rev. J. W. Dadmun, Grand Chaplain, after which, by direction of the Grand Master, the Grand Secretary read the contents of the box deposited beneath the corner-stone.

The Grand Master then ordered the box to be deposited in its proper place, which was done by the Grand Treasurer, the band in the meantime playing *vive la America.* A Dedicatory Hymn was then sung by a double quartette of male voices to the tune of "Come Thou Almighty King," after which the square, the plumb, and the level, were given to their respective officers and the stone was lowered to its place, after which the several officers applied the "Jewels of their office" to the stone and replied that they found the work of the builders well done. The Grand Master then finished the work with a brief address, after rapping three times upon the stone. The ceremonies throughout were almost an exact copy of those at the dedication of the New Masonic Temple in this city. At the conclusion of the remarks of the Grand Master the dedicatory prayer was offered by the Grand Chaplain, and the corn, wine, and oil, were poured upon the stone by the various officers, during which the choir sung the usual dedicatory verses. The following original hymn, written by Miss Lucy Larcom, was then sung: —

One only foundation, —
Love unto *God* and man,
Holdeth house and nation,
Safe in th' Eternal plan;
Bring all to this testing,
Base of our Father's throne,
Fixed rock for our resting,
Be this our corner-stone.

Strong walls now ascending,
Sacred to Love and Truth, —
Peace and *charity* blending,
Shelter of age and youth.
Faith firm at the center,
Hope from our torchlight shone;
Here may true men enter, —
Here lay our corner-stone.

Warm human endeavor,
Throbbing in every heart;
Life's drear storms shall never
Rend our clasped hands apart.
Rise archway and portal,
Rise ye for truth alone,
Deep in trust immortal,
We lay our corner-stone.

The exercises were then closed with the benediction, and the members of the procession proceded to the Town Hall, where it was reformed and the line of march taken up in the same order as previously, for the large tent on Washington street, where the dinner was served

THE DINNER.

The spot chosen for the serving of the dinner of the day was one of the most delightful which it is the good fortune of the city people now and then to put their feet upon. Upon the bluff at the foot of Washington street, upon a large green, a large tent had been pitched, in which a refreshing dinner, prepared by the members of Liberty Lodge and designed for about six hundred people, was waiting upon the tables. The spot overlooked the harbor, with a fine sea view and a most delightful sea breeze fanning the heat from the tent and refreshing everybody. The procession marched in about four o'clock, and in a few minutes the seats were all taken with members of the Masonic Order and their lady and gentlemen friends. Hon. John I. Baker then called upon the Grand Chaplain, Rev. J. W. Dadmun, to offer prayer. After the grace, about an hour was spent in enjoying the good things on the table. Beverly's far-famed dish occupied a conspicuous place, and offered a contrast to ice cream and cakes. A bevy of pretty and attentive young ladies of the town volunteered their services to assist in seeing that all had what they wanted, and were zealous and faithful until some looked distressingly rosy. The eating time passed pleasantly and was finally interrupted by the chairman, who made a few remarks, and called out brief speeches from M.W. Grand Master Dame, R.W. Deputy Grand Master Charles W. Moore, R.W. Grand Chaplain J. W. Dadmun, Dr. George B. Loring, Gen. William Sutton, and others. The speeches were well received, and the exercises at the table, pleasantly interspersed with music by the Beverly Band, passed off delightfully, and closed reluctantly at about six o'clock in the evening by the singing of "Auld Lang Syne."

GENERAL REMARKS.

With the exercises in the tent closed the festivities of the day, which were apparently enjoyed by everybody. A large number of decorations, more generous in quantity than usual, was to be seen, evincing the interest which the celebration had among a large proportion of the citizens. At a number of points over the streets through which the procession passed, flags were suspended, and many private residences bore patriotic and appropriate decorations. Among those whose stores or residences were thus adorned, we noticed the following: C. L. Burnham, Cabot street; H. R. Lovett, Cabot street; John Macom, Abbott street; Capttain Thomas E. Smith, Thorndike street; John B. Hill, Washington street; Captain Nathan W. Towne, Washington street; S. D. Herricks, Cabot street; Captain Thomas Bates, Cabot street; Captain Warren Strickland, Washington street.

THE VENERABLES.

In the great procession on the 24th of June, Mount Lebanon Lodge of this city carried off the palm, at least in the number of aged brethren who appeared in its ranks. The whole number of members present was one hundred and sixty-five. The veterans filled four carriages. In the first two, were eight of the oldest of their number, several of whom were Past Masters of the Lodge. The average of their ages was 56 years. The oldest was the Venerable Brother Freeman Holden, who is in his 88th year, and has been a Mason 64 years. The next was Br. Thomas Waterman who has been its Secretary for the last thirty-five consecutive years. Such a representation of old and venerable brethren in a public procession is of rare occurrence.

At the conclusion of the ceremonies of the day the Lodge dined together at Odd Fellows' Hall, having Konohasset and Siloam Lodges as its guests. Interesting speeches were made by most of the old members and past masters. Br. Holden, the senior member, and who was probably with them for the last time, was especially complimented, and the festival was closed by a unanimous vote that the celebration had proved a complete success, and that all had enjoyed themselves as never before on any similar occasion.

RESTORATIONS.

Restoration *to the privileges of Masonry by the Grand Lodge does not restore to membership in the subordinate Lodge.*

This is the generally received opinion. The only two Grand Lodges that have acted contrary to it, we believe, are the Grand Lodge of South Carolina and the Grand Lodge of England, each in one instance only. The former in the case of Walhalla Lodge, and the other in the case of the Lodge of Antiquity, No. 1, in 1779 and 1780.

> "The Lodge of Antiquity having expelled three of its members for misbehavior, the Grand Lodge interfered, and without proper investigation, ordered them to be reinstated. With this order the Lodge refused to comply, the members conceiving themselves competent and sole judges of their own society. — *Preston.*

The Grand Lodge had already a dispute with that Lodge in consequence of some of its officers and members walking in public procession, in the clothing of the Order, on St. John the Evangelist's day, to divine service in St. Dunstan's Church, and back to the Mitre tavern, where their Lodge was held, without a dispensation for the purpose. A regulation of the Grand Lodge forbade such procession; but the Lodge of Antiquity contended that it did not apply to any of the four old Lodges, this being an ancient and inherent privilege of theirs, used before the revival of the Grand Lodge in 1717, at which time it was agreed that no rule or regulation should in future be passed depriving them of any rights they collectively enjoyed before that time. A rupture ensued, the Lodge of Antiquity withdrew from attendance in the Grand Lodge, applied to the Grand Lodges in York, Scotland, and Ireland, for advice, and avowed an alliance with the old Grand Lodge at York. The dispute continued ten years. The Grand Lodge of England expelled all the members of the Lodge, in 1779, who did not submit to its authority, and continued to recognize a few, who submitted, as the lawful members only of the Lodge. The main body of the Lodge did not recognize these members, and continued to meet without them, under their immemorial organization, the Lodge never having had a charter. In 1790, the Grand Lodge of England restored all these brethren, on their submission to its regulation in the matter of processions, and the Lodge returned to its allegiance, and re-admitted the nominal members, as an act of reconciliation. The Grand Lodge at York had ceased its meetings in 1787, and was not afterward revived. — *Rep. of Com. on F. C. adopted by Grand Lodge of Iowa, vol. 1, p. 393.*

GRAND ENCAMPMENT OF VERMONT.

This Grand Body held its annual communication the present year at Burlington, in June, when five of the six Encampments in the State were represented. There was also a full attendance of officers and members. The opening address of the Grand Commander, Sir George M. Hall, is an interesting and well prepared paper. It shows that the Order in the jurisdiction is in a prosperous condition, and working in commendable harmony. Our brother says: —

> "Our Commanderies have done a fair amount of work, and that, too, in a manner at once honorable to this Grand Body, and creditable to themselves. No discord or cause of grievance prevails, as far as I know, among the Knights Templars of Vermont, but all are endeavoring to exemplify the cause of our Blessed Immanuel, the Prince of Peace. One subject, as I am assured, has been very generally attended to, and that is, of guarding well the portals of admission to our Order, and to elevate the standard of qualification, requiring the exhibition, on the part of the applicant, of Christian sentiment, at least. This I believe to be right. We should never knowingly admit to our Holy Order an *irreligious* man. I do not mean that the applicant should necessarily be a member of any denomination in the Christian Church, or of any sect, but that he should, in all his actions, be governed by Christian principle.
>
> 'To do good and communicate, forget not.'
>
> "The solemn ceremonies of initiation to our Order should never, under any circumstances, be debased or abused by association with the base, the dishonorable, or even the thoughtless scoffer; but we should ever insist, as a requisite to admission among us, upon that high-souled *honor and truth* that characterized the Order in its earliest days. When we are thus careful of our honor and of our associations, Sir Knights, we may reasonably expect that true chivalry, as we understand it, will ever characterize the Order, and that to be a *Knight Templar* will be, emphatically, to be a *gentleman.* Be thus ever watchful, Sir Knights, to preserve the reputation of the Order unsullied; admit none to your high privileges but the *noble* the *good* and the *true,* then will our beloved Order become an element of progress in society, and that heavenly sentiment, 'peace on earth and good will to man,' will become the leading star of our hopes. . . .
>
> "The fires upon the altars in some of the jurisdictions in the South have been re-lighted, and now burn with their accustomed brilliancy, shedding broad-cast the bright rays of truth and virtue, that shall ere long, let us hope, scatter, and *forever,* those dark clouds of *error and misunderstanding* which have in the past hung over us, threatening to destroy all that we had fondly hoped would be perpetual.
>
> "Our Order in the South has suffered, almost beyond all calculation, by the rude blasts of war and carnage that so recently desolated its many households,

taking often in their remorseless grasp the father, the brother, or the husband, and the cries for help come up ever and anon to our ears from those bereaved ones whose homes have been made a desolation by the fortunes of war. And shall they appeal to us in vain, Sir Knights? Shall we, like the priest and the Levite, 'pass by on the other side?' Let us, rather, yield to those kindlier instincts of humanity, and extend to them our sympathy and love, and their 'children and children's children will rise up in the future and call us blessed.'"

The report of the committee on correspondence is by Sir Knight Russell S. Taft, and is an interesting and instructive document. It reviews with as much fairness as is usually found in such papers the proceedings of some twenty Grand Encampments for the past year, and gives an abstract of the principal points contained in them.

ADVANCING MAIMED CANDIDATES.

THE question of the legality of advancing brethren who have taken one or more degrees, to a higher degree, has been discussed from time to time, both in our Grand Lodges and periodicals, with different results. The following by the committee of correspondence in the Grand Lodge of Maine, presents one side of the argument with much force: —

The question whether an E.A. or F.C. becoming *subsequently maimed* can be advanced or not, has been decided differently by different Grand Lodges. And the division of opinion is so nearly even that we cannot tell which side has the preponderance. In New York, Ohio, and other jurisdictions, it is held that the prohibition extends only to the first degree, and that an E.A. or F.C. under such circumstances is entitled to advancement. In other jurisdictions, it is held that the prohibition extends to *every* degree. The Grand Lodge of Louisiana came near revoking the charter of a Lodge, for advancing an E.A. who had been maimed.

We confess that we are somewhat in a state of doubt ourselves, even after reading the arguments on both sides.

The old rule has been relaxed because the reason for it has ceased. Since we ceased to be an *operative* institution, the original reason for such a rule has ceased to exist. And, as we remarked last year, if there was nothing further, the rule might entirely cease to operate. But the system was adapted to that rule, and it must be observed so far as the system requires it; and the limit is found in the provision of our Constitutions.

The rule was *in terms* applied only to *the first degree.* If the three degrees were three different institutions, we should hold that the *spirit* of the rule included them all. But inasmuch as in ancient times the body of the craft were E.A.'s, and the other degrees were simply designed for those of greater skill and knowledge, or for the purposes of government, there was no need of applying the rule to them, and it was not so applied.

But as a result of the change of the institution from an *operative* to a *speculative* character, the body of the craft are Master Masons. But this change involves no additional physical qualifications which an E.A. must possess before he can be advanced. But this change and the result we have alluded to *do* involve a change in the character and purpose of the two higher degrees. Before the change an E.A. had a voice in the legislation of the craft; now that is transferred to Master Masons alone; and a candidate does not now become fully what an E.A. then was, until he is a Master Mason.

It is conceded by all, that if a Master Mason becomes maimed, he loses none of his rights as such. Whether he can conform to requirements or not, he is still a Mason, and entitled as such to all to which the *most perfect* of his brethren are entitled. He may by his misfortune not be able to prove his rights when among strangers. But when proved, his rights are acknowledged.

In the same manner we say an E.A. is a Mason, though he may afterwards become maimed he is entitled to all the rights of *any* E.A. Under our present system, an E.A. is *entitled* to advancement. If he is maimed, he may, on account of his misfortune, not realize all the benefits he would if perfect; but still, he can realize as many as if he had not become maimed till *after* he was advanced.

Considering, therefore, that a Mason by becoming maimed loses no rights, and that an E.A. or F.C. is a Mason, we think the doctrine, that the prohibition in letter and spirit is limited to being made a Mason, is correct.

To the foregoing we add the following from the Proceedings of the Grand Lodge of Arkansas. It is the opinion of Grand Master English, Br. Albert Pike concurring: —

We certify it as our opinion, to the M.W. Grand Lodge of the State of Arkansas, that when a brother regularly made a Mason, and afterwards a Fellow Craft, loses a foot in battle, he may, nevertheless, be raised to the degree of Master Mason.

There is no provision in the Ancient Constitutions of Masonry, in regard to the physical qualifications necessary for advancement, after one has been "made a Mason." The provision, that he must be perfect in his limbs, applies only, in terms, to those who seek to become Masons by initiation into the first degree.

Originally, Apprentices and Fellows composed the whole body of the Craft. It was a treaty or corporation of Fellows. All were entitled to sit and vote in the General Assemblies; and a Fellow Craft could be made Master of a Lodge, or even Grand Master of Masons of England. The Master's degree, it is said, was only conferred in Grand Lodge. As to that there is some obscurity: but it is certain that one regularly made a Fellow Craft could have been elected Master, and, consequently, have received the Master's degree, though he might, after his passage to the degree of Fellow Craft, have lost a limb, so as not to be able to take the steps or even to give the sign.

RELIEF FOR THE SOUTH.

Our New York brethren held a grand ovation at the Music Hall in that city on the 27th June, for the relief of the brethren in the Southern States. It was a great success. More than four thousand tickets were sold. Hon. James T. Brady (but recently made a Mason) was the orator of the occasion, and was introduced to the audience between the first and second parts of the musical programme. The following synopsis of his remarks is furnished by the "New York Times": —

"Ladies and gentlemen," he said, was the ordinary expression speakers began their remarks with before a mixed assembly; but he would dismiss that phrase and substitute one more endearing, and which in the present connection fell from the orator's lips for the first time in his life — "Brother Masons!" He would like to add something more graceful and beautiful, and say "Sister Masons." The venerable institution of Masonry had not *forever* been divested of that grace, for two women, at least, in its history have adorned it by being admitted as members — the daughter of Lord Doneraile, of Dublin, and Mme. Recamier. The former lady having been discovered secretly viewing the rites of the Order, was admitted to membership in order to retain its secrets and its obligations. Her motive had been of great wonderment, and historians had gravely charged that it might be curiosity. Upon one occasion Mme. Recamier being reproached by Voltaire for belonging to the Order, replied: "I love it because it demonstrates the beauty of doing good." He regarded the women present as encouraging one of the noblest purposes that ever stirred the heart of man. On the ticket sent to him he saw printed these few eloquent, pathetic, tearful, and terrible words: "The cry of the hungry!" This is no humor of the fancy; it is a sad, stern truth; and while he stood before them, there were those at the South who had been delicately reared in the homes of wealth and comfort, but who now experienced the pinching want of the common necessaries of life. He, as well as many other getlemen present, had received letters from the South, the penmanship and the expression of which indicated that they came from ladies in high position, containing an entreaty perhaps to get means to purchase a few bushels of corn to support their starving little ones. They were present on this occasion that those who cried for bread as in the Wilderness, may have manna sent to them through the agency of Masonry. Could the Order of Masonry hear such an appeal without vindicating its reputation borne through the ages? It is their mission, if they remain true to the principles of the institution, to be engaged always in that which the great American poet Bryant calls "Labors of good to man; unpublished charity," — to recognize the mission if the voice of suffering comes from the Pacific slope or the frozen regions of the poles. It was interesting to contemplate our view of the South in view of the circumstances developed during the war but yesterday brought to a close. Families were disrupted, ties of friendship were severed, and the structure of goverment was assailed. It may be said to have struck at the foundations of religion; but it left Masonry standing in all its grand perfection. That such a thing should be made by the brain of man! That such an institution should be erected by these feeble, perishable, mortal hands, — like the sunlight of God, pleading over half a globe at once! Nay, more, as the sunlight of Masonry lightens the two hemispheres at once! That such a thing should found empires and kingdoms high and low, and come down still in its beautiful perfection to the present hour. And to-night, when it is represented here for the purpose of obtaining means to send support to famishing brothers and sisters, may God come down and enter our hearts and fill us with spiritual determination that none of us will feel satisfied at any time unless we contribute in some way for the relief of those suffering people. The enterprise inaugurated here would, he hoped, be imitated all over the country and world.

GRAND CHAPTER OF MAINE.

The address of the M.E. Grand High Priest, Companion J. H. Drummond, at the recent Annual Communication of the Grand Chapter of Maine, is a brief, comprehensive paper, such as the occasion required, and nothing more. Our Companion refers in appropriate terms to the great fire which last year nearly destroyed the city of Portland, including the building in which the Masonic Lodges held their meetings, together with their furniture, regalia, &c., and acknowledges the "alacrity and abundant generosity with which the craft hastened to relieve the suffering and destitute of the Brethren and Companions who were overwhelmed in that fearful calamity."

Dispensations for four new Chapters have been granted the present year, and the petitions for two others are pending the action of the Grand Chapter.

Six dispensations to receive the degrees out of the usual time have been granted. For such dispensations the Grand Chapter requires a fee of three dollars, which goes to the credit of the charity fund of that body. To meet this, it authorizes the Chapters to exact five dollars in addition to the usual fee of the candidate. The principle is, that the candidate should pay the expenses incurred for his especial accommodation by the Chapter; and this is an ancient masonic practice that might be profitably revived in other jurisdictions. We should have less occasion for meetings of emergency. The G.H.P. makes several decisions, two or three of which may be interesting to our readers: —

1. It is not proper to receive the petition of a resident of another State, without the permission of the Chapter nearest his residence, although he is doing business in this State, was made a Mason in this State, while residing here, and is not a member of any Lodge.

2. A petition is presented, received and referred, in which the applicant does not state whether he has ever before petitioned for the degrees. By direction of the Chapter, the petition is presented to the applicant for amendment in this particular, and he refuses to amend; the committee are satisfied beyond question that he has never applied to any other Chapter, but are also satisfied that he refuses to amend his petition, because he expects if he does amend it he will be rejected, and that if he does not, his petition must be returned to him without a ballot. Should the petition be returned, or take the usual course?

Ans. It must take the usual course; a candidate cannot, on account of an informalty in his petition, evade submitting to the result of the ballot.

[But if the petition was not in form, could the Chapter properly receive and entertain it? If not, then should it not have been returned to the petitioner for correction or such other disposition as he should see fit to make of it. — *Ed. Mag.*]

I perceive that some of the Chapters in this jurisdiction use "substitutes." In my opinion, this practice is at variance with the ritual, and in direct conflict with the charges to a High Priest at his installation.

I am aware that the practice is extensive and has the warrant of age in its support. In doubtful cases, long usage should determine the question; but no usage in violation of a fundamental principle can ripen into law or authority, whatever length of time it may have existed.

I desire to call your attention to that provision of our Constitution which allows the High Priest, King, Scribe, and six other members of a Chapter, by recommending a rejected candidate, to give him permission to apply to another Chapter. A similar provision in the Constitution of the Grand Lodge was found by experience to be the cause of so much evil, that it was repealed. It virtually does away with the secret ballot. The candidate is generally a stranger to the body to which he is recommended, and is accepted almost always. If officers and members refuse to sign such a recommendation, they are at once suspected of having cast the negative votes.

Other objections to the provision in question must at once occur to your minds; and I hope you will take measures to secure its essential modification at the earliest practicable moment.

THE "Degree of Grand Master," — what is it? Did any of our readers ever before hear of it? We never did. The Grand Lodge of New York is responsible for it, so far as we are informed. Legitimate Masonry knows nothing about it.

"ST. GEORGE ROOMS."

THESE splendid rooms, occupying the entire basement story of the New Masonic Temple in this city, were opened to the members of the press and invited guests on Monday evening, the 12th of August; and, on the following day, they were thrown open to the public at large. The company on the first occasion was a select and appreciative one, and were agreed in pronouncing the apartments the most elegant and complete, in beauty of design and finish of execution, to be found in this country. They might have said they are not surpassed by any similar establishment in Europe; and equalled, if indeed they are equalled, only by the rooms in what is known as the "gold house" on the Boulevards of Paris. And, in making any comparison between the two establishments, it is necessary to be borne in mind that, in point of size, the rooms in the "gold house" are very much smaller, and that consequently the effect is much less striking on entering them. The "Grand Café" better compares perhaps with the dining-hall of the "St. George" than any other room in Europe, though that, elegant as it is as a whole, and equal or larger in size, has the drawback of having a large part of it occupied with billiard tables — an arrangement better adapted to the French than the American taste. The restaurant, of itself, we think, is not larger, if so large, as the corresponding apartment in the "St. George." We have not the necessary data to enable us to determine the relative size of the two with much precision, but as some of our readers may have seen the "Grand Café" at Paris, the following description of the "St. George," from one of the city papers, may be of interest to them, while it will give to others an idea, though very imperfect, of this elegant establishment: —

"To attempt a description of these magnificent rooms would be futile. They must be seen to be fully appreciated. There are three entrances to these rooms — two on Tremont Street, and one on Head Place in Boylston Street. The south-westerly entrance opens into the confectionery-saloon, which is one hundred feet deep by forty in width, and eighteen feet high, and is finished in the Romanesque style of architecture, and the walls and ceiling beautifully frescoed in colors. In the octagon tower, near the entrance, is an elegant fountain; and on a beautifully finished marble-topped counter is a double soda-fountain, reminding one of a gothic church. Further on, are show-cases filled with a tempting display of the confectionery for which this well-known firm is so celebrated. In the rear of this saloon, up a short flight of stairs, is the private office and gentlemen's retiring-room, each elegantly and appropriately furnished. On the right of the main entrance, is the dining-saloon, on either side of the entrance to which are two small rooms — one for the safe-keeping of the silver-ware, and the other for the crockery. This saloon is of the same dimensions as the other, excepting that it is nineteen feet in height, and is finished in the highest style of modern art. Around the saloon are mirrors of French plate-glass, the frames of choice patterns and elegant workmanship. In the octagon tower are two mirrors, ten and a half by two and a half feet; on each side, behind the counter, are two others, seven and a half by five feet; facing these on the opposite side, are mirrors fourteen and a half by five and a half feet. On each side of the groined arch — a perfect gem in itself — which connects the two saloons, are two looking-glasses nine by two feet. Opposite the arch, and the principal feature in the saloon, is another glass, fifteen and a half by twelve feet, with a frame to correspond with the architecture of the arch. The dining-saloon is otherwise fitted with mirrors to correspond with those in the confectionery-saloon, being nineteen in all. There is an elegant fountain in the centre of the saloon. The general furnishing of each room is rich in the extreme, without being superfluous; and the gas-fixtures are in perfect keeping with their surroundings. In the rear of the dining-saloon is a retiring-room for ladies, beautifully furnished. In the basement is a smoking and lunch-room, where gentlemen can discuss oysters served in all the varied styles, or indulge in the choicest cigars. In the rear, reaching far under the sidewalk, are the wine-vaults, six in number. There is also a confectionery-room, divided into three compartments, each one devoted to a speciality. There is also a bake-room and kitchen, with all the modern improvements, spice mill, and an engine-room. In the rear of these, is an ice-house of the most perfect construction, holding about sixty tons; and near by, is the room for freezing ice-cream. Altogether, these saloons may be considered as the most perfect of their kind, and in all their appointments, of any in the country."

The opening on Monday above referred to was a *recherche* affair, as those of our readers who are acquainted with the liberal manner and fine taste with which Messrs. COPELAND & TARBELL always do such things, can readily conceive that it must have been. And since that opening-night, the rooms have been literally filled with admiring visitors. At least twenty thousand of our citizens, and people from all the surrounding towns and strangers from abroad, have, without an exception, so far as we have been able to learn, borne their testimony to the elegance and completeness of the establishment. It is unquestionably one of the most perfect and inviting of the kind in the world. But to be properly appreciated it must been seen.

GOOD JUDGMENT without the firmness of continued effort is of the best use to others.

SENSITIVENESS is simply disunited or unsympathized magnetism.

WE reason from either our strength or our weakness, as they predominate.

LIFE becomes mean and miserly, the more we lose reciprocal kindness.

ATHEISM AND FREEMASONRY.

WE have, in a previous number of this Magazine, briefly referred to the recent attempt of the Atheists of France, calling themselves Freemasons, to exclude the recognition of God as the "Supreme Architect of the Universe" from the ritual of their Lodges; which attempt, however, was defeated by an overwhelmning majority. Referring to the subject the Paris "*Le Siecle*" newspaper has the following: —

Dating from the last century, the institution of Freemasonry has never ceased to be the object of the most virulent attacks on the part of the ultra montane party, and these attacks have been lately renewed, loudly and boldly, in the polemical dispute between Mgr., the Bishop of Orleans, and the *Siecle* newspaper. Subject to serious animadversions from without, the Order has for some time also become more and more a prey to internal discord on a fundamental point.

These discussions, which have attracted attention to the subject, may cause some interest to be taken in an inquiry as to the origin of Masonry, and an examination of its essential formularies, which is precisely the point on which depends the issue of the internal dispute to which reference has been made.

Some time agò, tracing the history of this association, we had nothing to guide us to clear and definite conclusions beyond the accounts relating to the Templars and the societies of masters and workmen, or guilds of the builders in the Middle Ages. But the study of the religion of the East has led us to the opinion that the pretentions of the Freemasons to an origin far more ancient may be readily and clearly justified. Certain it is that their essential formulary proceeds from a class of ideas far anterior to the Temple of Solomon. The Freemasons consider themselves symbolically as workmen, freely associated for the erection of a temple, whose author and builder is no other than the Great Architect of the Universe. They are, therefore, fellow-workmen with the Supreme Architect in the pursuits of universal life.

If we penetrate the symbolic mysteries of the most ancient forms of religion, we learn thence God, before having commenced this work as Creator, had laid the foundation thereof, or entered on the design as Artisan, Arranger, the Architect of the world, an idea less abstract, less deep, and which naturally preceded the other. This was the original idea of the Cabiric societies, the most ancient associations at once industrial and religious, of which a knowledge has been handed down to us; and the ritual and ceremonial observances of the Freemasons are, as it were, an echo of their primitive traditions. Although it is only derived from this ancient symbolism, not identical with it, Freemasonry hence obtains its essential and distinctive character.

Freemasonry is a theistical society, receiving into its fold men of every religion, on the condition that they profess the principle of religious liberty. Its object is the welfare of mankind, and the promotion of the spirit of progress in the world; its members are the workmen of God in this labor. The Freemason is either that or he is nothing. To efface from the masonic scheme the Great Architect of the Universe, is to destroy Freemasonry itself; take away the Architect, and there no longer exists the Temple or Masons.

Doubtless a philanthropic society may be constituted, in which there shall be no consideration as to the relation between God and man, neither under any symbol; and should such a society be formed, we desire full liberty for it as for every other, but it can have nothing in common with Freemasonry.

Here lies the mistake committed by the dissentients, who desire to destroy the peculiar nature and aim of the Freemason, while they retain possession of his title. It would not be correct to compare the position of such dissentients from true Freemasonry with that of the more advanced Protestants, in their warfare against orthodoxy. The orthodox and the heterodox Protestants are alike disciples of Jesus Christ, who hold discussions with each other on his nature, but who both equally recognize him none the less as their Master and Spiritual Father. Serious as may be their difference, there yet remains between them something in common, and it is only by an arbitrary definition that the orthodox refuse to the liberals the name of Christians, since the latter do not reject Jesus Christ. The orthodox Masons are, on the contrary, quite in the right to refuse the title of Freemason to those who reject the Architect and destroy the Temple.

THE NEW TEMPLE.

The new Temple has been open to the public during the last three weeks, and has been visited by at least fifteen thousand ladies and gentlemen. The members of the Fraternity have been admitted by complimentary tickets, they paying for their ladies only; all others have been charged twenty-five cents admission during the day and fifty cents in the evening, which latter is the best time to see the halls to advantage. We have heard but one opinion expressed in relation to them, and that has been of admiration and praise. They are on all hands admitted to be the most elegant halls in this country; and by those who are qualified by travel to give an opinion, they are conceded to be unsurpassed by any similar rooms in the world. The increasing desire to see them has induced the Board of Directors to continue to keep them open to the public during the present month, with occasional *Organ Concerts* in the evening. This will give an opportunity to that large part of our citizens who are now at the watering-places and in the country, to see them. The hours of admission are from 9 A.M. to 5 P.M., and from 7 to 10 o'clock in the evening.

GRAND LODGE OF FLORIDA.

We have received a large and well-printed volume of some five hundred pages, containing the Proceedings of the Grand Lodge of Florida from 1860 to 1866, inclusive; the cost of printing which amounted to $1700, which sum was ordered to be raised by an assessment of *one dollar* on each member of the Lodges in the jurisdiction. The volume necessarily contains a large amount of interesting matter, though much of it is of a local character, while other portions have lost their immediate importance through the lapse of time; but there is still enough left that is fresh and useful to render the volume a very valuable contribution to the current masonic literature of the day, whether for present reading or future reference.

Passing over the previous years, we find that the Annual Communication of the Grand Lodge for 1866, was held at Tallahassee on the 8th of January. The Grand Master and several of the other grand officers were absent, and but twenty-four Lodges were represented. The Annual Address of the Grand Master, in his absence, was read from the chair; but it contains nothing of special interest, except perhaps the decision that a soldier deserting from the army does not, by that act, commit a masonic offence, and cannot be dealt with by his Lodge for it.

The Report of the Committee on Correspondence is a very elaborate and able document, from the pen of ex-Governor and Past Grand Master Thomas Brown. It reviews the proceedings of several Grand Lodges, and comments on them with great fairness and marked ability. It makes a scathing notice of Rob Morris and his infamous Conservator-conspiracy. On this subject, the committee, to whom the report was referred, submitted the following resolution, which was adopted by the Grand Lodge: —

Resolved, That this Grand Lodge, and its subordinates, neither have, nor will have, any fraternal or friendly feeling with Robert Morris's Society of "Conservators."

A second resolution charges the great "Conservator" with the practice of fraud on the Grand and subordinate Lodges of the State, and declares that he "could not astonish this [that] Grand Lodge with the commission of any vice."

We shall take occasion to refer to this volume again.

Take the Sabbath from the Calender of a good Mason, and there is a long, dark, blank week. Religion decays; vice triumphs; the sense of duty vanishes; the acknowledgment, and even the remembrances, of God fade away. Our ancient brethren consecrated this day, and there is no better evidence of the wisdom of King Solomon than the fact that they did so.

ETYMOLOGY OF THE TERM "COWAN."

BY MATTHEW COOKE.

The term *Cowan* has, among our brethren of the Free and Accepted Craft, a meaning and signification of its own, which is so well understood by every Mason, that there is no reason to speculate upon its masonic interpretation here; but there is a dearth of information among us as to whence the term is derived, and what was its original import, and a note on this part of the inquiry may, perhaps, be interesting to our readers.

In the sense understood by us, it will be sufficient if we quote one or two examples of the use of the word in question; thus in a song, "Once I was blind, and could not see," we have the following as part of the last verse: —

"Then round and round me he did tie
A noble ancient charm,
All future darkness to defy,
And ward off *cowan's* harm."

And in another song we are told —

"How happy are the ancient brave
Whom no false *cowan* can deceive."

Whilst another, entitled "We Brethren Freemasons," declares —

"The name of a *cowan* we'll not ridicule
But pity his ign'rance, nor count him a fool."

This term, too, has not been without its difficulties to many of the writers on Freemasonry, whether charlatans or not, and without giving undue prominence to the catchpenny tribe, one of the most popular of these revelation-mongers says, in a note: "the word *cowan* is a flash word peculiar to Masons. It signifies an enemy, but formerly was expressive of kings and all those who had the power to prosecute, and who did persecute the associated Masons."

In Preston's Illustrations, 13th edition, page 80, is a note to the "Antient Charges," in which it is stated, "Twelvethly, That a master or fellow made not a mouldstone, square nor rule, to no lowan" (this no doubt should be *cowan*); nor let no lowan worke within their Lodge, nor without to moulde stone." (See also *Freemasons' Magazine*, vol. iv., p. 352.) And in Dermott and Harper's *Ahiman Rezon*, 7th edition, 1807, among the ancient charges, No. V., entitled "Of the Management of the Craft in Working," p. 37, it says: "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employeed by *cowans* without an urgent necessity; and even in that case they must not teach *cowans*, but must have a separate communication: no laborer shall be employed in the proper work of Freemasons."

Now these two extracts positively refer to an operative class called *cowans*; and it occurred to me that as we symbolize many other matters connected with the handicraft of Masons, so we have treated the *cowans*; and as speculative Masonry long held its headquarters in Scotland, the word might possibly be of Scotch extraction. For this I had reference to a work published in two volumes folio, in Edinburgh, 1808, with a supplement of two volumes folio, published in 1825, and an abridgement in one volume 8vo, published in 1846, in all three of which the word *cowan* is given. And in that work we have the following definitions:

"Cowan, *s.* A fishing boat, etc.

"Cowan, *s.* 1. A term of contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish.)

"2. Also used to denote one who builds dry walls, otherwise denominated a *dry-dyker*. (Scottish.)

"'A boat carpenter, joiner, *cowan* (or builder of stone without mortar), gets 1s. at the minimum and good maintenance.' (P. Morven, Argylshire Statistical Account, x. p. 267.)

"'*Cowans*, masons who build dry stone dykes or walls.' (P. Halkirk, Caitnessshire Statistical Account, xix, p. 24.)

"In the Suio-Gothic, or Ancient language of Sweden, it is *kujon* or *kughon*, a silly fellow, hominen imbellum, et cujus capiti omnes tuto illudunt, *kujon* appellare, moris est (Ihre, Glossarium Suido-Gothicum, 2 vols., fol., Upsal, 1769). French; *Coion*, or *coyon*, a coward, a base fellow (Cotgrave's French English Dictionary, fol., Lond., 1650); Qui fait profession de lachete, *ignavus*. (Trevoux Dictionnaire, Universal Francois et Latin, de 7 vols., fol., Paris, 1742.) The editors of this dictionary deduce it from the Latin *quietus*. But the term is evidently Gothic. It has been supported by the Franks, and is derived from *kufw-a* supprimere, insultare."

The supplement stating, —

"Cowan, *s.* 2. Applied to one who does the work of a mason, *add;* Cowaner is the only term used in this sense in Lothian."

So also on referring to Dyker, Jamieson tells us, —

"Dike, Dyk, *s.* 1. A wall, whether of turf or stone. (Derived from the Scottish.)

"A ditch; as in English, although now obsolete.

"Diker, Dyker, *s.* A person whose employment is to build inclosures of stone generally without lime; often called a *dry diker*. (Derived from the Scottish.)

"The *dyker*, as he is called, gets from £2 to £3 sterling, and sometimes more, for three months in summer. (P. Tarland, Aberdeenshire Statistical Account, vi, p. 209.)"

From the foregoing it is presumed that *cowan* is derived in a twofold sense, the French application of the term suiting the speculative Mason, the Scottish, the operative Mason; and from the charges above quoted, equally applicable in both senses to the Free and Accepted Mason. The Scottish *cowan*, according to the operative craft, was a builder of walls of unhewn stone, and they were piled one on the other, either with or without mortar or mud, as is to be seen in Gloucestershire and the lower part of Oxfordshire at the present time; and the stringent law that ordered no master or fellow to set him a mouldstone, was made for the purpose of guarding their art from the uninitiated, so that those who only could pile rough materials on each other should not invade the trade of a mason, or one that could both set and square the perfect ashlar.

WHAT MASONRY IS.

BY HON. E. G. READE, G.M. OF THE GRAND LODGE OF NORTH CAROLINA.

In taking leave of you, my brethren, I commend to your devotion our noble institution. A membership of thirty years has enabled me to know it well; and it has warmed in my affections for its beauties and grown in my admiration for its strength and wisdom. The world wonders, as well it may, what it is in Masonry which preserves it, while everything else decays. Other institutions spring up and run well for a while, but are soon lost, even in name. "Splendid cities rise to cheer the dreary desert," and then moulder until their very sites are lost. Empires rise to power and splendor, and soon live only in history. But Masonry lives through all time, in every form of government, through wars and peace, grows fresher with age and stronger in storms. Amid all the commotions of the world, the play of angry passions and the carnage of armies, she has worn her lambskin, as she wears it this day, without spot or blemish. That must be pure which nothing corrupts; that must be strong which nothing can break. The most industrious in labor, the most learned in the professions, the most profound in science, the most honored in State, and the most devout in Church — differing in everything else — meet around a common altar in union and fellowship. They meddle with no matters of party in State or Church; they have no speculations or schemes for wealth or honors; yet they claim to have some common design of great moment. What does it meam? Churchmen, statesmen, philosophers, and laborers, what talismanic charm draws you together? What lessons of wisdon bring you to teach, or come you to learn? Are you not tired of the noiseless tread and whispering voice, the secret signs and silent tongue, which for so many ages have separated you from the world? Are you not ashamed of your many forms and simple emblems? — the square, the level, and the plumb; the setting-mall, the coffin, and the spade; the broken column, the sprig of acacia and the weeping virgin, and their like? Nay, my brethren, there is no need that you should be ashamed for the greatest truths are found in the greatest simplicity. Not only did the tea-kettle top suggest all that is known of the powers of steam, the falling apple great truths in philosophy, but He who taught as never man taught, impressed His greatest truths by the simplest emblems. When He taught the difference between the stable and the unstable mind, He pointed to the house upon the rock and the house upon the sand. When He taught the obligations to government, as distinguished from duty to God, He pointed to the superscription on their coin. When He warned against covetousness and over-carefulness, He pointed to the lily, which did neather toil nor spin. When He taught the influence of good deeds upon the world, He pointed to the candle on the stand and the city on the hill. When He taught the difference between the mere pretender and him who was faithful, He blasted the barren fig-tree and praised the vine with much fruit. When He taught the necessity of the death of the body to the resurrection of the soul, He pointed to the grain of wheat which springs not up till first it dies. When He taught who was fit for the kingdom of heaven, He took a little child and set him in the midst. When He prescribed the means commemorative of his own passion and death, He break bread and divided wine. And His mission to earth, His rejection by men, His suffering and death, His resurrection and ascension, and His eternal existence and glory are all taught us by the simple emblem: The stone which the builder rejected is become the head of the corner.

Yea, my brethren, there is a charm here and in all your communications, which you would not, if you could, resist. It is not that the laborer, the philosopher, the statesman, and the churchman, learn here only lessons of wisdom fit for the mind; but it is especially because the heart is touched by a charm which is a specific for so many of the evils of the world.

Not many years ago a worthy mechanic removed to a city from a distant State, and died before he had made acquaintances, and left his family destitute. The weather was most inclement; their home was cheerless; the mother was sick; the children hungry. One thing after another had been sold for bread, until all was gone. A crisis seemed at hand. They must die or beg. Again she searched to see if nothing remained. She found, neatly folded, a lambskin or white leather apron — the emblem of innocence and the badge of a Mason — which she had seen her husband wear in masonic processions. The tear came, the voice sobbed, and the heart sank. Could she part with it? Was it of any value? Would any one have it? Necessity compelled. She offered it to a merchant. He asked many questions; wrote her name and residence; supplied her wants, and bid her call again. Soon might be seen a group talking earnestly together; soon the widow's uncomfortable tenement was exchanged for a neat cottage; the floor was carpeted; the furniture appropriate; the fire blinked bonnily; the children were fed and clad and gleesome, and the widow's heart was happy, and —

"Carol'd light as lark at noon."

Religion fits men for heaven, and that is the best. Masonry fits men for the world, and that is the next; and these two are friendly to each other.

So long as the Grand Master of the Universe shall preside and give us instructions for our work, so long will we labor in the quarries and exhibit specimens of our skill. And when He shall declare the Temple finished, and shall close His Lodge on earth and open it in heaven, we will obey His summons there, —

"To bring forth the cap-stone
With shouting and praise."

MASONIC CHIT-CHAT.

AN IMPOSTOR. — A person calling himself John Ely, alias Dr. Hunter, alias Dr. George Levi, but whose real name is George Levison, has been imposing upon the charities of the masonic fraternity for some months past. He represents himself as being Past Master of a Lodge in Charleston, S.C., which city he left on the day the bombardment of "Sumter" was commenced, enlisting as a private in the 7th U. S. Infantry; as having been taken prisoner, and afterwards released by General Lee. Sometimes he claims to be a physician, at others a Methodist minister. By his ready answers to all questions, he has succeeded in victimizing the fraternity in this city and vicinity to a considerable extent. He has also succeeded in exciting the sympathies of the Methodist congregations (white and black), and has swindled them to probably as great an extent.

All his statements are false, as we have evidence that at the time he says he was a soldier in the U. S. Army, he was serving out a three years' sentence in the Trenton, N.J., State Prison, for bigamy.

He has been followed up so closely that he has fled the city. I have been instructed by the Masonic Board of Relief to communicate this information to the several Grand Secretaries, that they may take the necessary steps to prevent the subordinate Lodges in their jurisdiction from being victimized.

This Levison is a man of genteel appearance, about 55 years of age, five feet nine or ten inches in height, mixed gray hair, and a capital talker, calculated to excite the sympathies of all with whom he may come in contact. — *Sec. N. Y. Board of Relief.*

"**ORVILLE COLLEGE**," is the title of a new novel by the popular authoress, Mrs. Henry Wood, just published by Peterson & Bro., Philadelphia. It is a well written and attractive sketch of college life, and has been well received, both in England and this country. It is handsomely printed in pamphlet form, and is for sale at the bookstores. Price 50 cents.

PAPERS all over the country are enthusiastic in their admiration of our new Temple, and profuse in their congratulations on the eminent success of the celebration at its dedication.

MASONIC HYMN

For the Dedication of the Temple, St. John's Day, June 24, 1867. (Not used.)

"I will say to the North, give up; and to the South, keep back; bring my sons from afar."

AYE, call them from afar,
Dispersed where'er they are,
  On sea or shore;
This day to celebrate,
These walls to dedicate
To all that 's good and great, —
  Call them once more!

May the Great Architect,
Who doth our work inspect,
  View all complete.
Here on the level met,
Let us all wrong forget,
Prove ourselves brothers yet,
  By actions meet.

Thrice blest this Temple be,
Hallowed to Masonry
  By hearts sincere.
And as the brethren come,
Oft poor, and far from home,
Let weary feet find room
  And welcome here.

To Him in whom we trust,
The Great and Good and Just,
  Whom we adore;
Let us throughout our days
Around this altar, raise
Anthems of grateful praise
  Forevermore.

GODEY'S LADY'S BOOK FOR SEPTEMBER has been at the bookstores for some days, and is, as usual, rich and varied in its contents. The frontispiece is a gem, "A Rustic Scene," just as pretty as can be conceived. The fashion-plate and other illustrations will interest the ladies, as will the literary contents of the number.

"**BURIED ALIVE**" is the title of a new sensation novel by Alexander Dumas, just published by Peterson and Brothers of Philadelphia, and for sale by Lee & Shepard of this city. Price 25 cents. It is a pleasant story to be read at the watering-places or in the cars.

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WHAT IS A LODGE?

THE oldest Masonic Constitutions that have come down to us from the early days of Masonry in England, answer this question in the following words: "A Lodge is a place where *Masons* assemble and work: hence that assembly, or duly organized society of Masons, is called a Lodge." This should seem to be plain and definite enough for any useful purpose. Some of our cotemporaries, however, assume to think otherwise, and are trying, with great success, to mystify themselves in a metaphysical disputation as to what are the elements of which a Lodge of Masons is or ought to be composed. It is contended by one party that inasmuch as Entered Apprentices and Fellow Crafts are excluded by the modern rule of Masonry from membership in our Lodges, — a rule not known abroad, and inconsistent with the old usages of the institution, — they are not Masons at all; but are, by their initiation, simply placed in a condition to become such, — occupying a kind of crysalis state! This is nothing more nor less than a whimsical absurdity. The moment a candidate is taken by the hand and ordered to salute the Wardens as a "brother," he becomes a Mason. The whole matter is settled by the ritualistic answer to the question, What makes you a Mason? The subject does not admit of argument. Now, if an Apprentice be a Mason, — a "new *Brother* who at his making is decently to clothe the Lodge, that is, all the brethren present,"* — then he is one of the constituent elements of a Lodge, though, by the American rule referred to, he is denied the privileges of membership; that is, he is not by virtue of his initiation, allowed to enjoy the special benefits of membership in a *particular* Lodge. His general privileges as a Mason, however, are not impaired or affected by this denial. His initiation introduces him into Masonry as a *member* of the universal brotherhood, and invests him with rights and privileges of which no local division, or particular organization of grades, can deprive him. His subsequent advancement may enlarge and strengthen these privileges, but no power short of his own dereliction of duty can deprive him of them. He stands, except in degree, as the Master Mason stands, in his relations to the Fraternity at large. Lodge-membership has no necessary connection with his initiation. That is a subsequent condition, into which he may enter or not. It is one which, as a good Mason, he should assume, and if he consults his own interest, he will assume it at his earliest convenience; that is, as soon as he has attained to the masonic rank required by the regulations of the Grand Lodge, as a prerequisite for membership in a particular Lodge.

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* Ancient Constitutions.

It is also denied that there is any such body known to Masonry as an Entered Apprentice Lodge. The Grand Master of Missouri entertains this opinion, and has issued the following remarkable edict to the Lodges in that State:—

> 1st. That all Lodges must meet as *Master Masons* and *members* of the Lodge under the charter or dispensation granted them; and that no *Lodge* shall be considered as having legally met and opened, either at stated or special meetings, unless it opens in the *Masters'* degree, and when through with the labors of the meeting, it must close on the same degree.
>
> 2d. That opening and closing the M.M. degree opens and closes *the Lodge*, thereby controlling all subordinate degrees; and when the Lodge is once opened, it may dispense or suspend labor from one degree to enter upon another, as the work may demand, until the Lodge, *as such*, is finally closed. By *work* we include also lecturing and examination of candidates.

We have in our experience met with many new theories in masonic government, new principles in masonic law, and strange perversions of the philosophy and ritual of Masonry, as it was understood and practised by those to whose transmitted-wisdom we, as Masons, have been taught to look for counsel and direction in all matters of doubt and uncertainty affecting its laws, its usages, or its ceremonies; but we have rarely, if ever before, met with any construction or interpretation of the ritual, which so radically changes the universally recognized forms and ceremonies of the Lodge, as the foregoing. We think that our brother, overlooking the fact that Lodges, less than a century and a half ago, were mainly composed of Apprentices and Fellow Crafts, has been misled by the modern practice of granting Charters for Lodges to Master Masons only, and the still more modern practice of excluding Apprentices from membership in them. But these changes, or innovations on the ancient laws and usages of the craft, though they may have been both expedient and wise at the time of their adoption, do not authorize the ignoring of any of the rights acquired by candidates at their initiation. But this is virtually done by the first article of the edict, which requires that all Lodges shall open and close on the Masters' degree, or their proceedings shall not be recognized as legal. Apprentices cannot be received in a Masters' Lodge, and are therefore excluded from the Lodge altogether. How they were ever lawfully made Masons, under such a rule, is to us not very clear; nor does the second article, though doubtless designed as a commentary to the first, remove the difficulty. It assumes that the opening of the Lodge on the Masters' degree opens it on "all subordinate degrees:" thus doing away entirely with the opening and closing on the first and second degrees, and inaugurating the before unheard of and unmasonic practice of making Entered Apprentices and Fellow Crafts in a Masters' Lodge! Admit this, and it is only necessary for the Master to suspend business, or work, on the Third Degree, to authorize him to proceed at once, without any change of his Lodge, to initiate and pass his candidates. All idea of Lodges of the first and second degrees is repudiated; the ceremonies of opening and closing them, found in the rituals of all rites, and in all countries, are stricken out of existence — erased from the "body of Masonry"!" Our brother is greatly at fault. He has mistaken his duty and his power, and inaugurated a practice which, if successful, would revolutionize the entire organization of the Lodge, and weaken, if not ultimately destroy, the unity and completeness of one of the most beautiful and philosophical illustrations of the great moral TRUTHS Masonry professes to teach. One step in the wrong direction opens an easy path for the next to follow.

Apprentice and Fellow Craft Lodges are, by the laws of Masonry in this country, very properly made appendant to, and associated with, Masters' Lodges; by virtue of whose charters they are held; as the intercallary degrees, or Lodges, in capitular Masonry, are held under the authority of the charters of Chapters. In other respects, they are distinct, and for all practical purposes might exist, as they once did, as independent organizations. Our old writers tell us that at the building of the Temple at Jerusalem, the workmen were divided into so many Lodges of Entered Apprentices, so many of Fellow Crafts, and so many of Master Masons; and though this may be to some extent apocryphal, it shows very clearly that the existence of such Lodges, as separate and distinct organizations, was a fact familiar to them, as it is to every well informed Mason. We do not suppose that our brother of Missouri really intends to deny their existence now, though such is the purport, and must be the effect of the practical working of his edict.

We understand that it has been said in support of this edict, that the Convention at Baltimore, in 1843, decided that Entered Apprentices are not Masons, and that Lodges of such could be held only in Masters' Lodges. Neither of these statements is true. The first was never before that body in any form, and would have been scouted out of it if it had been brought there. In regard to the second, it is a sufficient answer to say, that the Convention adopted and sent out to the country a full and complete ritual for the opening and closing of Lodges of each of the three degrees, declaring how each was to be organized, of whom it consists, and the work that may lawfully be performed by it: thus treating them as separate bodies, independent of each other under the limitation above stated. At the Convention held at Washington in 1842, a report was adopted recommending that thereafter the Grand Lodges should instruct their Lodges to transact all their business in a Masters' Lodge, the practice up to that time having been to transact it indiscriminately in any degree on which the Lodge might chance to be open. Nothing was more common at that day — and the practice was then more than a century old, even in this country — than for a Lodge to meet, open on the first degree, do its business and close: and where there is no other business to be done than that which legitimately appertains to the *work*, the practice still exists, and probably will continue as long as Lodges continue to exist.

MANY would be more executive if the detached forces of their mind could be collected to order.

SELF-CONSCIOUSNESS seems enviable in its insensibility to the petty difficulties that distress consideration.

COURAGE is a good deal the beleif in remaining with impunity a little longer under fire than any other man.

THE best judgment is frequently the result of failure.

IT is more the manner than the matter we differ upon.

GRAND CHAPTER OF THE DISTRICT OF COLUMBIA.

THERE are several propositions concerning which there can be no dispute, so far as the York Rite is concerned: —

1. The District of Columbia is such a Division of the territory of the country as may have a Grand Body, having exclusive jurisdiction therein.

2. If the Grand Chapter of Maryland and the District of Columbia ever rightfully acquired jurisdiction in the District, the consent of that Grand Chapter is a necessary prerequisite to the formation of a Grand Chapter in the District.

3. Under the general masonic law, unless it is otherwise provided in the Constitution of the General Grand Chapter, with the consent of the Grand Chapter of Maryland, &c., a new Grand Chapter may be formed by delegates from a majority (not less than three in number) of the Chapters in the District; and when such new Grand Chapter is formed, *all* the subordinates in the District at once come under its jurisdiction.

When the Grand Chapter of the District of Columbia became extinct in 1833, the jurisdiction of the General Grand Chapter at once attached. And it is very questionable whether its vote in 1841, in effect ceding the territory to Maryland, was not a violation of its own Constitution. But that vote was a practical construction of its own Constitution by the Body having final judicial power in the premises, and that construction having been recognized for twenty-five years, it is too late to question the jurisdiction which the Grand Chapter of Maryland and the District of Columbia has exercised in the District; and, therefore, it was necessary to obtain the consent of that Grand Chapter for the formation of a new Grand Chapter in the District.

But the question now arises, "Does the Constitution of the General Grand Chapter limit the application of the general masonic law in this case; and if so, to what extent?"

That Constitution provides that "whenever there shall have been three Chapters regularly instituted and consecrated in any State, &c., *by virtue of authority derived from this Constitution*, a Grand Chapter shall be established, provided that the approbation of one of the first four officers of the General Grand Chapter be first obtained."

It is claimed that the words, "*by virtue of authority derived from this Constitution*," refer to Chapters established *directly* by the General Grand Chapter, and do not refer to Chapters established by State Grand Chapters. An examination of the Proceedings of the General Grand Chapter will show that this is not the correct construction.

When the General Grand Chapter was established, it assumed to be the governing body, — the source of all power in matters pertaining to Royal Arch Masonry. Its Constitution authorized the formation of Deputy Grand Chapters in each State, and *conferred upon* such *Deputy Grand Chapters* the power to constitute new Chapters within their respective jurisdictions. In 1799, these Deputy Grand Chapters were called Grand Chapters; and the Constitution still assumed to *confer upon* them the power to create new Chapters. In 1806, the provision in question was introduced into the Constitution, and it has been continued in the same words to the present time.

When these words were incorporated into the Constitution, the authority of State Grand Chapters (as well as the authority of the General Grand Chapter) to issue charters was "derived from this Constitution." But there were three State Grand Chapters that did not recognize the General Grand Chapter, and in turn were not recognized by that. This fact was the cause of the introduction of this clause into the Constitution.

Accordingly, in 1819, a practical construction was given to the Constitution. Three Chapters in New Jersey applied for authority to form a Grand Chapter. But it appearing that one of them was instituted under the authority of Pennsylvania, *which did not acknowledge the General Grand Chapter*, the permission was refused. The provision in question was aimed at Chapters instituted as that New Jersey Chapter had been.

At its next session (1826) the General Grand Chapter "ratified and confirmed the assent given by the M.E. Gen. Gr. High Priest to the formation of the Grand Chapter of the District of Columbia," the Chapters in which were not chartered directly by the General Grand Chapter. It was deemed necessary that such "assent" should be given, before the Grand Chapter could be formed.

Up to 1820 the State of Maine was a part of the Commonwealth of Massachusetts. Chapters had been established in Maine by the Grand Chapter of Massachusetts. After Maine was admitted to the Union, a Grand Chapter was formed by these Chapters, by the consent of the Grand Chapter of Massachusetts. But the assent of one of the General Grand Officers was deemed necessary. In 1826, the General Grand Chapter, *after ascertaining that such assent had been given*, recognized the Grand Chapter of Maine. The formation of the Grand Chapter of Maine is a direct precedent for the District of Columbia.

The object of the provision in question, the powers assumed by the General Grand Chapter when it was adopted, and its practical construction, all point to the same conclusion.

The recent changes in the General Grand Constitution cannot affect the meaning of provisions which have existed for a long time previously. There is no escape from the conclusion that the assent of one of the first four officers of the General Grand Chapter was necessary, in order to form the Grand Chapter of the District of Columbia.

Was such assent given?

This is a question of fact, and can best be answered by the General Grand officer, whose assent is claimed to have been given.

It is said that at a Special Convocation of the Grand Chapter of Maryland and the District of Columbia, held with a view of acting upon the question of withdrawing their consent to the formation of the new Grand Chapter, a copy of a letter to the General Grand High Priest, asking his assent to the formation of the new Grand Chapter, and a despatch from him giving his consent, if it was necessary, was read, and thereupon it was determined that no further action was required; that thereupon the Convention again met and completed its work.

The General Grand High Priest says, "the new Grand Chapter has no legal existence, its preliminary Convention having been held without the authority of any General Grand Officer, and been illegally constituted." But the constitution requires no such authority. The "approbation" is to be obtained before *the forming of the Grand Chapter; not* before the "preliminary Convention." It is to be given to the Convention, and if given at any time before the actual Constitution of the Grand Chapter, it would be in season.

If, therefore, the President of the Convention wrote for the assent of the General Grand High Priest, and received the answer by telegraph, as alleged, before the Grand Chapter was instituted, it would seem that the proceedings in this respect were regular.

It is earnestly to be desired that this matter may be amicably adjusted, and thus prevent the further publication of *harsh*, not to say *unmasonic* strictures, upon the conduct of the respective parties to the controversy.

DELTA.

REMARKS. — Our correspondent states one or two points in the foregoing which were unknown to us at the time of writing the article in our last issue. The principal, and most important one, is the allegation that the General Grand High Priest gave his official consent and approval to the formation of the new Grand Chapter before the body was instituted. We had supposed that the absence of this consent was the hinge on which the entire difficulty hung, and that the Washington Chapters had proceeded regardless of any real or supposed jurisdiction of the General Grand Body in the premises. But, if the fact be as our correspondent states it, and of this we entertain no doubt, then, the consent of the Grand Chapter of Maryland having been previously obtained, it seems to us that the controversy is at an end. The precedent in the case of the Grand Chapter of Maine is exactly to the point, and indicates as clearly as any precedent can the precise course to be pursued in such cases; and this, on the above statement, was followed by the Washington Chapters.

We have not yet seen a full copy of the edict of the General Grand High Priest, suspending the new Chapter, and are not therefore fully informed of the reasons which influenced his action. But if, as intimated by our correspondent, there be nothing in the proceedings more irregular than that the Chapters composing the new Grand Chapter did not obtain the consent of one of the first four officers of the General Grand Chapter to hold their preliminary meeting, but did obtain it before proceeding to constitute their new body, we should not think it worth while to contest the matter further.

It would not be difficult to show that the entire history of Royal Arch Masonry in the District of Columbia, both in its connection with the Grand Chapter of Maryland and the General Grand Chapter, is full of gross blunders and inconsistencies, and the sooner it is straightened out and brought under some reliable government the better it will be for all interested in its further prosperity.

FREEMASONRY. — An ancient and honorable institution: "A beautiful system of morality, veiled in allegory, and illustrated by symbols;" embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power, and talents, are not necessary to the person of a Freemason. An unblemished character and a virtuous conduct are the only qualifications for admission to the Order. It is an institution founded on eternal reason and truth; whose deep basis is the civilization of mankind, and whose everlasting glory is to have the immovable support of those two mighty pillars, science and morality. Its grand object is to promote the happiness of the human race. — *Anon.*

GRAND LODGE OF NOVA SCOTIA.

OUR readers will recollect that the subject of recognizing this body as a lawful Grand Lodge was brought before the Grand Lodge of this Commonwealth by M.W. Grand Master Dame, in his annual address in December last, and was referred to a special committee. The report of that committee we have now the pleasure to lay before our readers. The subject is one the importance of which has been to some extent increased by the action of several of the Grand Lodges in this country in recognizing the new body. We especially recommend the report to their careful consideration: —

REPORT.

The Masonic Jurisdiction of Nova Scotia and of New Brunswick, according to the principles of masonic national law, has heretofore pertained to the mother country, of which these two territories are Provinces.

In Great Britain there are three Grand Lodges, England, Ireland, and Scotland, separate and independent of each other, and each exercising metropolitan powers over the Colonies pertaining to the Empire of Great Britain, granting Charters for Lodges in the Colonies, and appointing Provincial Grand Masters for the several Provinces, to regulate the Lodges under their several jurisdictions according to the Constitutions of the Mother Grand Lodge. Consequently it follows that there may exist in each of the Provinces of Great Britain three distinct masonic authorities, each supreme over the Lodges working under its charters, and neither amenable to the other in any respect. Several practical evils are complained of as the consequence of this want of unity in the local provincial authority; and any one experienced in masonic jurisprudence will perceive that, even where great caution and judgment are used, much trouble may arise, and under average circumstances, constant dissensions and complaint must exist.

In some degree the mother Grand Lodges have obviated this in Nova Scotia and New Brunswick, by reposing their provincial powers in the hands of the same person, and thus securing more of peace and uniformity than if there were several Provincial Grand Masters of the same rite in the face of each other in the same teritory.

Your Committee find that in Nova Scotia for over twenty-five years, worshipful brother Keith, of Halifax, has exercised the provincial control for the Scotch Grand Lodge, and we believe for nearly the same period the like powers for the Grand Lodge of England; and in New Brunswick we find that the worshipful brother Clinch exercises, as Provincial Grand Master, the powers of the Grand Lodges of England and Scotland.

One of your Committee, this summer, had the opportunity to visit both these Provinces, and to hold conferences with many of the distinguished brethren there as to the condition of the rite therein, and also of obtaining from the worshipful Provincial Grand Masters above referred to much valuable information as to to the working of the system under which they live. In the earlier existence of Masonry in these Provinces, the influence of these evils was comparatively slight; but as they have grown in wealth and population, as Masonry has developed and spread with a vigorous growth, the embarrassments arising from this mixed jurisdiction are becoming serious. The attention of the masonic mind there is directed to the means of obviating them, and of attaining for the craft the comforts and stability and energy which follow unity of local authority, and the perfect accomplishment of the right of self-government. Several years since, the Masonic Lodges in Canada formed themselves into a Grand Lodge for the two Provinces then known as Upper and Lower Canada, and which are now known as Ontario and Quebec. After some discussion and struggle, this Grand Lodge was recognized by the mother Grand Lodges of the British Empire and by most of the Grand Lodges in the United States, and their independence and jurisdiction as a Grand Lodge over the two above named Provinces was finally established and universally recognized abroad. The precedent was thus established by these mother Grand Lodges of treating those organized Colonies of the Empire, which possessed a certain local self-government, as being so far independent states as to justify the existence of a local Grand Lodge when organized under due and lawful authority. In the course of the discussions which followed this effort of these two Provinces to set up an independent power, the Grand Lodge of Massachusetts came to conclusions as regards the policy which should actuate her conduct in cases of this nature, and subsequent experience has confirmed the correctness of her views, and she has adhered to them as a settled policy ever since. Freemasonry of the Empire of Great Britain differs from other European nationalities in not being organized under a single Grand Lodge, whilst neither of the three Grand Lodges claims to be the grand Lodge of the Empire, and whilst each acknowledges the sole authority of the other in the territorial division from which it takes its name, as of England, Ireland, and Scotland, yet they all claim the imperial right to grant Charters and exercise jurisdiction in the Colonies of the Empire, as well as in those foreign countries, destitute of Grand Lodges, which are technically known as missionary ground. This Grand Lodge, and those of other nations, have not, as far as your Committee can learn, been inclined to treat the British Colonies generally as missionary ground, but have rather inclined to consider them as pertaining exclusively to the Grand Lodges of England, Ireland, and Scotland.

The object of masonic independence in a country, is to secure unity of organization and self-government, under masonic institutions. Should each of the three Imperial Grand Lodges authorize its subordinate bodies in a Colony to form a Grand Lodge, there would arise three Grand Lodges, rivals in the same territory, and the unity of Masonry would be as distant as before. In order to form a true Grand Lodge in such a territory, something more than the consent of the mother Grand Lodges is requisite: there must be action on the part of the Provincial Lodges; they must meet and form a union of those holding under different jurisdictions, and agree to become one jurisdiction for the province; and when they have thus organized themselves, presenting to the world the elements of harmony, unity, and self goverment, they are in condition to demand of the masonic world recognition, as the just and legal sovereign masonic authority for the Colony.

The same acts which show to the Grand Lodges from whence they emanated their capacity and ripeness for union and self-government, also address themselves to foreign masonic authorities as a plea for recognition among the masonic powers of the world. When thus united by self-attraction into a geometric and harmonious whole, the reasons which should induce any Grand Lodge to refuse a recognition of the new sister, whose inherent vitality had carried her through the embryonic period into breathing, mature, and vital independence, must be cogent indeed. The principles which have actuated the Grand Lodges of Great Britain and this Grand Lodge in the past, would appear to be satisfied by such a course of proceeding. Your Committee will not discuss the question how far the assent of the Grand Lodges of England, Scotland, and Ireland, should precede applications of such a new Grand Lodge for recognition by other powers; neither of these are exclusively imperial in the territory, and probably neither of them could, without their own consent, be forced to abjure the exercise of their usual powers in such territory. But your Committee are so well assured that these Grand Lodges are governed by high masonic virtues, and are so truly desirous of promoting the harmony and welfare of Freemasonry in every Province of that wide spread Empire, that it would be doing violence to reason to doubt that they would act equitably and according to their numerous distinguished precedents.

This Grand Lodge, adhering to its ancient principles, could not, unless for weighty and special causes, forbear to extend the hand of fellowship to a Provincial Grand Lodge formed on those principles and representing the united and entire body of local Lodges in the country. But while disposed to yield everything to the unanimous desire of the local Provincial Lodges we are now in fellowship with, your Committee does not think that the attempt of a portion of the Lodges to secede from the parent authority and set up a Grand Lodge, comes within the principle we recognize. The essential quality of the unanimity of the lawfully constituted Lodges of the Province is wanting, and a recognition of such a body would increase the number of jurisdictions in the Province, instead of diminishing them, and so far from tending to produce harmony and unity, would add another element for discord, and probably fan the flames of personal animosity among the craft.

Your Committee are led to these reflections from the fact that, a portion of the Scotch Lodges in Nova Scotia have undertaken to form a Grand Lodge without obtaining the consent of the large majority of the Lodges of that Province, and also without the consent of the Grand Lodge of Scotland, or of those of England or Ireland. Your Committee are informed that whilst some forty-eight Lodges continue under the jurisdiction of the Provincial Grand Master for England and Scotland, less than eight Lodges seceded, and engaged in this effort to make a Grand Lodge.

Passing over the question of our power to recognize this new body in the face of our existing amity with the two Provincial Grand Lodges there, it is evident that it could hardly be justified on the grounds of expediency for us to assume to know better than four-fifths of those local Lodges whether the interests of Masonry and its strength in the Province are such as require the abjuring of dependence or the erection of an independent Grand Lodge. We may well wait, and the minority of the Lodges in Nova Scotia may well wait, until the Masonic Fraternity there decide this question for themselves, by a decided and substantially unanimous opinion. As matters now are, their opinion seems to be in favor of maintaining Provincial relations; and this Grand Lodge could not justify itself to their Sister Grand Lodges of England and Scotland, to the Freemasons of Nova Scotia, nor to its own constituents, should it abet in erecting or forcing on the Craft in Nova Scotia an organization to which they appear averse. Your Committee are not averse to those precedents which establish the various Colonial Provinces of Great Britain, as so far nationalities, as to be entitled in due time to separate Grand Lodges, and they look hopefully to the time when the growing strength of Freemasonry in New Brunswick and Nova Scotia shall enable their Masonic Fraternities advantageously to throw off the leading strings of provincial institutions and assume the perfect and entire right of self-government. We cannot, in the present state of opinion among the Lodges of Nova Scotia, see the propriety of interfering in their affairs; nor can we consider it expedient to interrupt our harmonious relations and give just cause of complaint. The few Lodges who have formed this so called Grand Lodge, cannot in the face of the great majority of Lodges who oppose it, reasonably expect our aid in clutching the insignia and organization of the sovereign masonic power in Nova Scotia, and seating themselves imperially over the opposing majority of Lodges. When we look carefully at the situation, we do not see that any foreign and imperial masonic power is repressing their liberty and equality, but it rather appears that having failed to obtain the spontaneous consent of the Lodges to erect a Grand Lodge, they are endeavoring to seek strength, through foreign recognitions, to continue at home a struggle with the majority of their co-equals for a lost cause. It is not our duty to furnish such aid, and your Committee believe that the real progress of independence in Nova Scotia is best promoted by reserving our acknowledgments until a majority at least of the Lodges there shall ask for them; and your Committee report that they are satisfied with the action of the Grand Master in declining to recognize the miscalled Grand Lodge of Nova Scotia.

THE most liberal term for impatience is impetuous earnestness; and of anxiety, is devotion.

THE imagination takes form and color from trivial causes, and pictures ills that do not exist.

LUX, OR LIGHT.

THE student of Masonry pursues his investigations and researches from degree to degree, to find light. It is not the natural light of day, the sun, or a lighted taper; but intellectual, moral, and spiritual light—the light of *truth*. This being the object, all readily acknowledge that it is commendable and worthy. In every advance that a Mason makes, he emerges from different degrees of darkness into more light, the objects of which have been but partially and dimly seen through the haze; but in the future are more clearly revealed, making impressions upon his mind that he is travelling the weary journey of life in search of truths which will make him free.

When darkness is alluded to in the teachings of this symbolic art, it represents ignorance. The science of Freemasonry, in all its unfoldings and gradations, dispenses the light of truth; and whenever and wherever it is absent, we understand that it is the absence of knowledge.

Consequently the propriety of the rule being repeated to every initiate, that the eye should never be allowed to behold the sublime mysteries and truths of the Order until the heart be made to conceive and feel the true nature and design of Masonry. That its transcendent beauties and mysterious operations must mould our future lives into a harmonious brotherhood, teaching us to be trustworthy and confiding.

In the beginning, God said, "Let there be light," and in all ages light has improved the condition of the world. It has bestowed rich blessings, and brought to the understanding of man truths and principles of Science and Art. So in relation to knowledge, it betters the surroundings of the ignorant and changes the circumstances which will enhance happiness. Man coming to masonic light, not only discovers the faults of others, but the shortcomings of himself, and at the same time learns wisdom, that enables him to advance by regular gradations to a more upright life.

The Egyptians, in primitive times, worshipped ON, as their chief deity under the figure of light. But their wise leaders, as they were called by the common people, and even claimed this much for themselves, were wont to follow their fruitful imaginations, and multiplied the gods. They debased the worship of their god On, by superstitions, and plunged into darkness. And as they became more and more ignorant, which was falling emblematically into darkness, they naturally grew into the worship of darkness, as the first-born, who, they declare, was the parent of day.

But, in the progress of events, as the teachings of Masonry became known and felt, honored and observed, her students have been taught to put darkness in its proper place. It is the state that the suppliant is in when knocking at the door of Masonry. If permitted to enter, with the required qualifications, he advances step by step, and in due time the light of truth bursts in upon his mental and moral perceptions.

He is now being born again, or born anew; is being reconstructed; and blessed with new conditions, and comes from darkness to a new life; is unbound from the fetters of ignorance and set free in light. And as Masonry destroys the darkness that envelopes the mind, and beclouds the thoughts of the uninitiated, and brings him into the effulgent rays of masonic light, and conducts him onward and upward to the high twelve noon-tide glory of the sun of truth and love, therefore Masons are called the "*Sons of Light*," and are obligated to let their light shine before men that the surrounding world may behold the good influences of Masonry. In this way every member can honor the Fraternity and bring credit to his own door. The light of truth and of knowledge should ever be in the pathway of every Mason, as the light of the sun is in the pathway of this great luminary of day. We have no right, as members of this noble brotherhood, to secrete our light under a bushel. Let its rays penetrate all minds and hearts, and become benefited thereby. — *Mystic Star.*

DEATH OF BROTHER CHARLES R. STARKWEATHER.

We are not often called upon to record in our pages the death of one more dear to us personally, or more universally beloved by his brethren everywhere, than in the present case. Brother Starkweather died at Chicago on the 27th August, in the 51st year of his age. His death was wholly unexpected, and the cause of it we do not learn. He was one of the most consistent and faithful Masons in this country, — intelligent, prompt, and reliable, under all circumstances. In the language of our contemporary of the *New York Courier*, — which we adopt as our own, — for many, many years, we have taken counsel together, and in all our intercourse we never met with one who excelled him in all those attributes which tend to prove the man and Freemason. During the troublous time in 1860–61 (now happily past), he was Grand Minister of State, and well and ably did he perform his duty; for he was ever loyal, ever true, and wholly devoted to the performance of every matter within his charge as a Sov. Gr. Ins.-General, 33°, from the time of his admission as such in 1857, to the date of his death. In every relation of life, whether social or otherwise, our lamented friend and brother was universally respected, and when we memorize the noble sentiments expressed by him to us, at the last Annual Session of the Supreme Council at Boston, in May of the present year, we but the more lament that the silver cord which bound us has been loosened.

He was a quiet, but nevertheless a genial companion, a consistent Christian (being a member of the Presbyterian Church), and a liberal, warm-hearted Freemason.

With our brothers in Illinois, where he so long resided and was so well and favorably known, we deeply sympathize, and with them, we ask to be permitted to drop the sympathetic tear. *Their loss* is *our* loss; but *his* gain is his own.

NON-AFFILIATED MASONS, &c.

"A NON-AFFILIATED Mason shall not be required to pay dues, nor shall he be permitted to visit any Lodge in this jurisdiction, more than twice, and shall be excluded from all masonic processions, and deprived of the right of a masonic burial; and the Masters of Lodges are strictly enjoined to enforce these provisions."

The above regulations are based upon the supposition —

First. That every Mason should be a member of some Lodge, and as such, should pay dues for the support of the organization; and upon failure so to do for an unusual period, should be deprived of the rights and privileges of Masonry until he removes the cause of his suspension.

Second. That indefinite suspension, with a unanimous ballot for restoration, is too severe a penalty where the only offence is a failure to pay dues; that the payment of the dues and expenses of notice within a reasonable time is a sufficient penalty, and should entitle the brother to restoration without a ballot; but if deferred beyond a reasonable time, a *unanimous ballot* should be required in addition to the payment of dues and expenses.

Third. No Lodge will suspend a brother who is unable to pay dues when he produces satisfactory evidence of that fact. Every Lodge will certainly have the courtesy to remit the dues of any very indigent or aged brother.

Fourth. Any Mason in good standing has a right to withdraw from the Lodge upon payment of his dues, and to remain in a non-affiliated state during his pleasure, without being compelled to pay grand or subordinate dues; and the Lodge has a corresponding right to exclude him as a visitor during such non-affiliation, and to deprive him of the rights and privileges which accrue through the establishment and maintenance of the Lodge.

Fifth. It is proper that a brother should be required to affiliate with the Lodge within whose jurisdiction he resides, unless such Lodge consent to his affiliation with some other Lodge.

Sixth. No brother who demeans himself properly will be denied admission into any Lodge within whose jurisdiction he may reside.

Seventh. The foregoing amendments will place our Lodges in a position to get rid of all nominal Masons, and in a great measure to reduce their membership to *true* and *genuine* brethren, — the only thing which will purify the Order and make it what it should be. The idea of *compelling* a Mason to affiliate, or pay dues, is inconsistent with the established usages of the Order. A non-affiliated Mason, however, is just as liable to discipline for a violation of his *obligation* as though he were a member, for from these he cannot release himself. — *Vol. III., p.* 498, *et seq. of Iowa G. Lodge.*

A SOUTHERN RETROSPECT.

WE have before us the Proceedings of the Grand Chapter of North Carolina at its Annual Communication at Wilmington, in June last. The opening address of the Grand High Priest, Comp. Alfred Martin, though brief, is a paper of much interest as reflecting the Southern mind and thought, through an intelligent channel. Our brother speaks mournfully of the past, and not hopefully of the future. And while we sympathize with him in the great suffering that surrounds him, we cannot sympathize with him in his utter despair of any change for the better. The prospect before him may be discouraging, but it is not so formidable as that it cannot be changed and improved. There is a recuperative power in the character of the American people which no calamity, however great, can wholly destroy, or long keep in inactivity, and when once awakened, success is sure to follow its struggles. We cannot but believe that our Southern friends are destined to realize the truth of this at no very distant day. But to the address, from which we extract as follows : —

Time was when our Grand Annual Convocations were joyous and happy occasions. When your chief officer could greet you with congratulations upon the prosperity of our country and of our Institution. It is not so now. Two years since, when we assembled in this Hall, there hung around each heart the drapery of a great affliction ; the din of war had scarcely ceased to reverberate along the shores and through our land, the smoke of mighty battles, the dust of the deadly conflict still lingered on the distant horizon, disclosing, as in spectral wreathes it floated away, scenes of horror and desolation, the recollection of which will haunt with distinct and painful impressions the memory of this generation until time shall have shrouded it in the ashes of the tomb. A painfully anxious expression of inquiry as to what could be done was the distinguishing characteristic of every face ; yet no member ventured to ask the question which he felt that none could answer. Hope darted no ray into the heart of any. Chill and cheerless despair brooded over that small assembly. Each had some tale of horror, of death, of desolation and destitution to recite. The hand of charity that had ever been stretched out from our Institution for the relief of the suffering and destitute was paralyzed. Suffering thousands who would once have looked to us with confidence for relief, had their necessities required it, beheld with mute despair our desolated Fanes and ruined fortunes, and asked not the boon which they saw too plainly that we had not the power to bestow.

A year of anxiety and suffering passed away, and again our little band assembled here to consider what had been done, and what might yet be done for the interests of the craft. The intervening time had served only to develop more fully the extent and magnitude of the great calamity, the utter prostration of all ranks, and the hopeless condition of our people, and of our Institution. Less than one-fourth of our Chapters were represented at that convocation, and more than one-half failed to make their returns. Of those that failed, a very large majority are no doubt hopelessly prostrated.

Now, my Companions, revolving time has brought us together once more. Another year of anxiety, of toil and gloom, has been numbered with the past ! Yet no mortal eye can penetrate the darkness that veils our future. I can, in sincerity, utter no word of cheer. To inspire confidence in the possibility of our ever reaching again the high position from which we have fallen, we have nought save hope. But what have we left to inspire hope ? Nothing save life, and the ability to struggle, and to suffer with and for those whom we love ; to make our petitions to that Being to whom alone we may now look for succor ; and by our faith, our patience and our devotion, endeavor to merit the boon for which we ask. If it may please Him to harken to our petitions, and to stand our friend, then may we again light the fires upon our altars — again may our convocations be opened with hymns of praise and thanksgiving, and I trust, with more of heartfelt gratitude than characterized them in the days of our former prosperity. Let us, therefore, with humble contrition, and earnest, fervent invocation, seek those blessings whence alone we may hope to obtain them.

BUNKER HILL MONUMENT ASSOCIATION.

THROUGH the politeness of its President, Hon. G. WASHINGTON WARREN, we have received an elegantly printed copy of the Proceedings of this Association at its Annual Meeting on the 17th of June, from which welearn that the Association is in a healthy condition, financially and otherwise. The gross receipts the past year were $5,294.70, coming from 27,030 visitors. The address of Judge Warren, which is a well written and interesting paper, speaks of the then coming visit of the President to Boston in the following terms : —

" It is a matter of public gratulation that the President of the United States is coming to Boston to attend the dedication of that beautiful edifice erected by the Masonic Fraternity, the corner-stone of which was laid while the Rebellion was rampant, and the building commenced in the faith of a restored nationality. Considering how much the Masonic Institution did during the Rebellion to mitigate the sufferings occasioned by the chances of war, and how much it is calcuated to do, now that peace is returned, in renewing the social ties and awakening a friendly feeling between the two sections of the country, the occasion of such a ceremony, at this juncture, is indeed worthy of the presence and official sanction of the supreme national executive.

ROMAN CATHOLIC OPPOSITION TO MASONRY.

It is not our aim, neither is it in the purport and mission of Masonry to array itself against any sect or party as a moral belligerent organization. It is not our intention to so defend the institution as to cultivate a contentious or a combative spirit; but to defend it properly, and in that spirit which its spirit demands. When we are assailed by any party, we have the undoubted right to look into the cause of the opposition. It is our prerogative to inquire into the philosophy and practical utility of the charges or objections made by the enemies of Masonry. Whenever a party or an individual take it upon themselves to condemn an institution, and set themselves up as judges of its value and design, in contra-distinction to the commendation of its friends, then they yield to its members the right to criticise their judgment, and defend themselves.

Wherein is the philosophy of the unyielding enmity of the Roman Catholic Church to Masonry? Do we not find it in the selfishness of Catholicism, and its arbitrary rules over its membership, in contrast with the unselfish character of Masonry and the broad, liberal platform upon which her membership is permitted to stand? The true philosophy of the one is antagonistical to the philosophy of the other; consequently there is no moral affinity to each other. Still Masonry presents to the world a platform upon which Catholics can step, and its principles are of that nature, and the properties of its constructed machinery are so arranged, that he can enjoy the fellowship without being molested in his church relationship. But Masonry cannot narrow itself down, and stoop so low as to plant itself upon the foundation of any partisan. It is like pouring oil and water into one vessel; the one must, from its inherent nature, rise above the other, and in order to mix them you must add another ingredient, and then it is neither oil nor water. So with Masonry and the sectarisms of the world. It is utterly impossible to so organize it as to serve party purposes. It can never be turned into such a narrow channel, and accomplish the good that its great principles inculcate.

Masonry presents a fellowship not based upon the faith of a party, but upon broad principles, that persons of every shade of faith can cherish. Not so with Catholicism. The head of that church, with his underwriters, know that the true *Catholic* principles, as *taught by Masonry*, interwoven into the whole system of thought with the brotherhood, and disseminated among the profane, and that species of Catholicism which is taught by the Roman Church, can never be made to harmonize with Masonry. It is well known, too, that the broader the principles of Masonry, the nearer they come to supplying the noblest wants of humanity, the more likely they are to be received. When humanity is instructed into a broad upright principle, it will not retrograde into a low, selfish and sordid spirit. When the mind has been invited to survey the unbounded fields of truth, science and philosophy, and understands the wisdom by which those fields are measured, comprehends the system of draining them, it will never go into the filthy, stagnant pools and marshy glens of untruth, intolerance, bigotry and ignorance, and rest satisfied.

The Pope and Clergy of the Roman Catholic Church are aware of this fact. Hence their untiring opposition. They know that if Masonry obtains a foothold among their members, and they make suitable proficiency in the mystic art, that the power which holds the church will be swept away.

This has been learned in past history. The time was in the old world, in some countries at first, that the Roman Catholic clergy favored Masonry as long as they could keep it under their control and use it for their selfish ends. But as soon as the people learned the principles of Masonry, and were governed by its internal workings and power, they were led out from under the yoke of clerical bondage. They drank of the pure waters of life; they enjoyed the fellowship of a brotherhood, founded, not upon the faith of their party church, but on deeds of righteousness and brotherly love. And as they became strongly attached to this brotherhood, because of its humanitarian operations in practical life, their attachments grew less for the bigoted notions of the leaders of the Church. Consequently it became expedient for the clergy to persecute the members of the Masonic Fraternity, put them to death in the most cruel manner ever imagined. No mode of torture could be invented that would fully satisfy their malignant revenge. The clergy watched, as with an eagle's eye, the movements of those who were suspected of being Masons, and resorted to the most unholy and ungodly deception to ferret them out, so as to have a victim upon which to feed their murderous hearts and carry out their malignant designs. If they could not accomplish their unrighteous ends in any other way, they would permit some one of their number to seek the membership of the Fraternity, and then report who were Masons; and then an indiscriminate slaughter would follow. In this manner the brotherhood, in Roman Catholic countries under their despotism, have suffered cruelties outstripping the massacres of the uncivilized savage.

And as long as the Pope and Clergy hold such a power over the conscience of the members of that Church, it has been questioned by some whether it was safe to admit those belonging to that sect. Men of strong minds and independent thought, while in health, have stood firm and unwavering to the institution, but have, upon a death-bed, renounced Masonry,— caused by the threats of excommunication from the church; and their souls condemned to an unmitigated cruelty by the clergy, who claim to have power to open and close the door of Heaven to whomsoever they please.

It may be looked upon as unmasonic by some to exclude Catholics, from the fact that Masonry does not interfere with the religious opinion of any one. Still, if the religious opinion of an individual, or the rules of his church, interfere with Masonry, and cause him, while in sickness and debility, to falter and denounce its principles, can he be considered a suitable candidate for her sublime mysteries? Masonry cannot, without removing one of her most essential landmarks, initiate an atheist. The reason is obvious. The atheist has no faith in the Grand Architect of the universe. He repudiates her landmarks, ignores her foundation, and scorns her great light; consequently he cannot be admitted if known to be such. This want of faith interferes with Masonry. So with the members of the Roman Church. Persons educated and fully believing her doctrines, acknowledging the power of her priesthood, submitting to her exactions through the Pope, and allowing the arbitrary discipline of the church to rule and govern them, cannot be safe and suitable ashlars to take from the human quarry. Their religious compeers and sectarian proclivities disqualify them for the Grand Temple of Masonry, as much so as if they were *atheists*.

Whoever has attached himself to this sect, has sacrificed his *freedom*. His birthright has been given to a party that exacts his freedom; he is a slave. Therefore he cannot come with the requisite qualifications, and be received in due form into Masonry.

The priesthood of his church own him, mind, body and soul. All engagements, all promises, and all obligations, are subservient to the exactions and dictations of the rules of his church. A rough ashlar taken from the quarry, may have so many angular corners that it will be useless to spend any time in squaring it for the walls of the edifice. So with men morally. And as overseers on the temple of Masonry, we sometimes think it best for the good of the institution not to attempt to spend any time upon some *characters*. There are so many superfluous and sharp corners that no square can be found. Now a man may belong to a party which has rulers that so interfere with the principles of Masonry, as to make it dangerous to put him to work among the craftsmen. We hold, strictly however, to the broad gauge path of Masonry. We want no short iron bedstead, and narrow covering system. At the same time, persons who have foresworn their allegiance to a sect or party which requires a mortgage of conscience, are not prepared in their *hearts* to become Masons.

One of the principal reasons why the hierarchy of the Roman Church posesses such enmity to Masonry is, he is aware that it is calculated to destroy, not by any legislation, but by the infusing of her principles into the mind and spirit of human thought, and bring the brotherhood of the world upon a higher plane of usefulness. The design of Masonry is to land humanity, not in a narrow channel, and in an unhealthy harbor of selfishness and bigotry, but upon the broad, unbounded ocean of truth and goodness, where no storms of sect or party can bear rule. She does not require her members to look through the dark lens of sectarian bigotry or heathen idolatry, but to God, in hopeful trust and child-like confidence; and cherish a brotherhood upon which reliance can depend. Masonry, as a moral power in the world, must accomplish her work, not by any arbitrary brute force, but by the establishment of principles in the mind; by the love and practice of truth; by everything which betters the condition of men. Consequently it must expect to have the selfishness of a party like the Catholics to contend with. The object of Masonry is to promote that which is good, and teach truth, inculcate a true knowledge of the arts and sciences; but more especially to build up a system of moral ethics, and spread the cement of brotherly love. It is a theory of moral right and justice among all the nations of the globe, to extend the highest system of civilization, and encourage the most perfect improvements in cultivation over the earth. It has no enemies to conquer, and no victories to win, except over ignorance. She is one of the great teachers of humanity, taking her pupils out of darkness into light; and the superstition, ignorance and clouds of darkness which are continually enshrouding the Roman Catholic church, are to be removed, and eventually her membership liberated by the more liberal teachings of Masonry, by making the world better, wiser, and more truthful.

The clergy know that if they allow their members to become acquainted with the genial system of Masonry, that they are lost to Catholicism. They entertain no fears while they can hold them in ignorance in the Catholic Church, of their having any desire to join any Protestant communion; but they fear Masonry. They might just as well allow their communicants to join a Protestant church. In either case, if the priests will not interfere, their people will outgrow the church, they will lose them. If they obtain light, and their minds emerge from darkness, they leave the old mother of abominations. And just as long as the Pope can hold the power over them, and control their mode of thinking, it will be unsafe to receive many of them into the fellowship of Masonry. We would not advise a rejection upon the ballot against men merely because they are Roman Catholics, but advise brethren not to present members of that communion as candidates. There may be exceptions to this, as a rule, as there are to all rules of this nature. We have a right to protect ourselves against all powers which may be directed to injure us. If we do not initiate any from that order, then the Roman Catholic clergy can do us no harm. And until such times when that church can become educated into a higher Christian life, bereft of her bigotry and intolerance, it will be prudent, and strictly masonic, to neglect the receiving of petitions from that quarter.

The only warfare we would wage against them is one of self-defence, and to let them alone as we do the atheist and the unprincipled of every class." — *Mystic Star*.

JURISPRUDENCE OF THE ORDER. — Masonic law has little of the republican or democratic spirit about it. All its greater principles, termed in masonic parlance, *landmarks*, and most of the minor details of its governmental polity are provided to our hands, as they were provided to our fathers' hands ages since, in the traditions and publications of the Order. Of all the wretched theories into which even some learned in the economy of masonic government have been misled, none have been so pernicious in their results, as that assumption which places the original and sole authority of masonic government *in the consent of the governed*. This error strikes a blow to the very base of the structure on which all government and order rests among men, *the inviolable sanctity of law*. It substitutes popular caprice for the authority of antiquity, and, perhaps, it is not too much to add, in view of the high and mighty purpose for which the masonic institution was originally set up, *the authority of God*. It writes upon the sand of the wave-washed sea-shore the laws which ought to be carved in the rock of eternal justice. — *Anon.*

JURISPRUDENCE OF ROYAL ARCH MASONRY.

WE select the following decisions from the proceedings of the Grand Chapter of Ohio:—

After the establishment of a new Chapter has been recommended by the nearest Chapter, no names can be added to the petition.

A member of a Chapter has the right to vote upon every question presented to such Chapter, except in cases where he has a direct personal interest in the result. The interest of a member in the question of giving the consent of his Chapter to the establishment of a new Chapter, and vouching for the qualification of its members, although he may be one of the petitioners for such new Chapter, is not such a direct personal interest in the result as will prevent him from voting on the question.

It is one of the prerogatives of the High Priest of a Chapter to direct the order in which its buisness shall be taken up, and if in his opinion, it would be improper or injurious to the best interests of his Chapter to act upon any particular business before the Chapter, at the stated meeting at which it is presented, he may direct that action upon it be postponed until the next or any future stated meeting.

It is not necessary that one of the petitioners for a new Chapter should be a Past High Priest. The constitutional requirement is nine regular Royal Arch Masons.

The certificate vouching for the moral character and masonic abilities of the petitioners for a new Chapter, must be given by the Chapter nearest the place where the new Chapter is intended to be opened, and not by the High Priest, King, and Scribe. The Chapter, as such, must vote upon and decide the questions, and where under the Constitution the action of the whole Chapter is necessary to decide a question, the decision of the High Priest, King, and Scribe cannot be final or binding upon the Chapter.

The officers of Chapters under dispensation are not installed. The Companions named in the dispensation meet; the dispensation is read; the officers named in it appoint from among the petitioners a Captain of the Host, Principal Sojourner, Royal Arch Captain, and Grand Masters of the 3d, 2d and 1st Veils, and if the number of petitioners is large enough, a Treasurer, Secretary and Guard. A Chapter is then opened. The first buisness should be the adoption of a code of by-laws, and then proceed with the work in conformity with the by-laws and the usages of the Order.

Any change or amendments of the by-laws of a Chapter must be reported to and approved by the Grand Chapter, and until so approved, such change or amendment has no validity whatever.

An applicant for the Chapter degrees must reside within the jurisdiction of the Chapter to which he makes his application. The jurisdiction of a subordinate Chapter in this State does not extend beyond the line of the State. A Chapter in this State cannot, therefore, receive the petition of a Master Mason in an adjoining State for the Chapter degrees, without the consent of the Chapter in whose jurisdiction he resides.

When a Chapter receives a petition for the Chapter degrees from a Master Mason residing within its jurisdiction, and a clear ballot ensues, and before receiving the degrees, and the jurisdiction of such Chapter is so changed by the establishment of a new Chapter, that such brother no longer resides within the jurisdiction of the Chapter to which he presented his petition, such Chapter, notwithstanding such change of jurisdiction, has the right to complete its work by conferring the degrees upon him, and no other Chapter can receive his petition and confer the degrees upon him without the consent of such Chapter.

When two or more Chapters are located in the same city, their jurisdiction is concurrent, and the petitioners for a new Chapter to be opened in the same city must forward with the petition the recommendation and voucher of all the Chapters of such city.

Where there has been a clear ballot in favor of a candidate, and a Companion who is not a member of the Chapter in which such ballot was had, objects to the conferring of the degrees upon him, such Companion must, if the Chapter require it, and he wishes his objection to be considered, state the reason for such objection.

The jurisdiction of a Chapter is determined by air lines. Where an applicant resides at a point equi-distant by straight lines between two Chapters, other than Chapters located in the same town or city, the Chapter to which such applicant first presents his petition has jurisdiction.

PRESENTATION.

MOUNT LEBANON LODGE was presented, on the first evening of its meeting in the New Temple, Monday, Sept. 9th, 1867, with a fine portrait of its aged and honored secretary, THOMAS WATERMAN, Esq.

The portrait was presented by Past Master John L. Stevenson, in behalf of the donor and artist, Darius Cobb, Esq., of this city.

Brother Waterman was made a Mason in Franklin Lodge, Hanover, N.H. (now located at Lebanon, N.H.), in 1812; became a member of Mt. Lebanon Lodge in 1819; after filling minor offices was Junior Warden in 1826, 1827; Senior Warden 1828, 1829; Master in 1830, 1831, and Secretary of the Lodge from that to the present time.

Brother Waterman was one of the aged members of this Lodge to whom allusion was made in a recent number of this Magazine as appearing in the 24th of June procession, and whose average ages should have read 76 instead of 56.

The portrait is considered a fine production, and the artist received a vote of thanks for his gift.

JACQUES DE MOLAY.

The following extract is from an oration delivered before the Grand Commandery of Pennsylvania, by Sir James H. Hopkins: —

In order to give a color of reason and right to these iniquities, false, groundless, and absurd charges were preferred against the Templars; but the color given was only a deeper shade of infamy. They were accused of heresy, idolatry, sorcery, and mockery of the Cross of Christ. Think of it! These men all battle-scarred in defence of that sacred symbol, whose blood had dyed the sands of Syria in support of their faith, charged with a want of reverence for the banner under which they had bled and suffered so often and so much! Remember Tiberias! Remember the rack, the faggot, and the torch, and all the hellish implements which were bravely withstood by Templars refusing to renounce their faith in Christianity! Remember that in all the list of sufferers and martyrs not a single Templar recanted! and then have patience, if you can, with this pretended accusation of apostacy. But tyranny, bribery, and corruption were united, and the devilish purpose must be accomplished. On one day, fifty-four knights, as gallant, brave, and true, as ever weilded a sword or hurled a lance, were burned to death in Paris. Not one renounced, not one faltered in his faith; but in the midst of their torments and anguish they called upon their God and ours, and with a shout of triumph that rang out clear and strong above the crackling and hissing flames, they went up to the grand asylum of peace.

Yet the Grand Master was still allowed to live, but chained to his dungeon and subject to tortures too shocking even to mention. Seven weary years dragged their slow length along, and the aged Templar, full of years and honors, without a single stain upon his bright escutcheon, is brought to his execution, or rather to his sacrifice. He was one of the last survivors of the immortal cavaliers, who for two hundred years had fought for the tomb and faith of the Redeemer. But what of that? He bore many an ugly gash to testify to his presence and courage in the deadly breach. But what of that? His head was white with the frosts of many winters, and nature was fast pouring out the few remaining sands in the hour-glass of life. But what of that? There was a pile of lighted faggots; there on the scaffold stood the Grand Inquisitor and his helpless victim. A solemn mockery of an indictment was read, and the prisoner was begged in the face of death to confess some crime and justify his murderers. "But," says Villani, "that magnanimous knight, shaking his chains, advanced with a countenance full of resolution to the edge of the scaffold, and raising his voice, exclaimed: "It is but just, that in this terrible day, and in the last moments of my life, I should expose the iniquity of falsehood, and make truth to triumph." Here was another Zerubbabel asserting at the peril of his life, "Magna est veritas et prevalebit." The immolation of the Grand Master proceeded; he was tied up on the pyre, and from that funeral altar, as his body writhed in agony, his great soul in calmness and serenity spoke its creed, "Spes mea in deo est;" and with his eyes fixed upon the home of his hope, the great Templar died. "The tears of the people," says Mezeray, "watered the warrior's ashes, which were carefully gathered up and treasured as a martyr's dust." Despite all the efforts of King and Pope to blacken his name, it may be written as his epitaph: —

> "This Molay hath borne his faculties so meek,
> Hath been so clear in his great office,
> That all the angels will cry, trumpet-tongued,
> Against the deep damnation of his taking off."

We pause over this, one of the foulest blots upon the pages of history, to mention that the infamous Pope died after a seven years' pontificate of storm and blood; and the no less infamous Philip died of a lingering and unknown disease, racked with physical and mental anguish; — all his schemes thwarted, his nobility unfaithful, his subjects rebellious, and domestic wretchedness amongst his children. Thus does the Almighty work out His righteous retribution.

After the martyrdom of Molay, systematic and persistent persecutions of the Order were carried on through Europe and England, and wherever the Pope's power could be felt, or Philip's influence could reach. Some of the houseless Templars took refuge in Scotland, and at the famous field of Bannockburn — fought on St. John's day — they did yeomens' service under the banner of the patriot Bruce. They thus proving that their impulses accorded with their early teachings; that wherever cast, and amid whatever surroundings, they were ever ready to draw their swords in a just and virtuous cause; and when drawn, to use them with undaunted valor.

Although the political power of the Templars was broken by the fierce persecution instituted by Philip and Clement, the Order was not extinct, for its destruction was beyond the scope of human power, however bold and daring.

> "Truth crushed to earth will rise again,
> The eternal years of God are hers;
> But error, wounded, writhes in pain,
> And dies amidst its worshippers."

So this Order, in whose ante-chamber we are taught the almighty force and importance of truth, recovered from its partial paralysis, and again grew in strength and vigor, until now, its beautiful banner floats proudly upon every breeze, and gathers under its folds once more, the brave, the generous, the noble, of every nation. The age of chivalry may have gone, to blend with the mysterious tide of old eternity, but the spirit of chivalry still lives. We, of this age, have no lordly castles, no rich cathedrals, no grand preceptories, no vast estates; we have no such severe duties and rigorous dicipline, but there are achievements as great, and victories as brilliant. During the four years that the war-cloud hung in gloom over our country, and blackened its history, there was evoked as unselfish devotion, and there was displayed as brave and gallant and heroic bearing, as was ever witnessed upon the plains of Syria.

GRAND CHAPTER OF THE DISTRICT OF COLUMBIA.

(SUPPLEMENTARY.)

SINCE writing the article on page 359 we have received the following communication from a reliable source and lay it before our readers as showing the complicated and unfortunate condition of the controversy. We are very much of the opinion of our corespondent that *all parties are in the wrong;* and this being so, the only feasible course left to them is to resolve themselves into their original status, and begin again, with a better understanding of their lawful powers and line of duty.

DEAR SIR AND COMPANION, — I noticed in a recent number of your Magazine an article on the Grand Chapter of the District of Columbia and the action of the G.G.H. Priest thereon. There are several points connected with the history of this transaction which have not yet been made public, and which, in my judgment, have an important bearing on the case. In my judgment the G.G.H. Priest, the District Companions, and the Grand Chapter of Maryland and District of Columbia, are all wrong, and the action being had is calculated only to increase the difficulty.

At the last Annual Communication of the Grand Chapter of Maryland and the District of Columbia, in the last hour of its session, there was presented a paper signed by the representatives of three of the District Chapters, asking a separation from and division of the jurisdiction of the Grand Chapter. By some of the District Companions it was denied that such was the wish of the District Companions; after considerable discussion the memorial was referred back to the District Chapters for a more full expression of their wishes at the next meeting of the Grand Chapter (annual was intended). Early in the spring the Grand High Priest convened a special meeting of the Grand Chapter for the purpose of taking into consideration his action suspending the charters of three of the District Chapters, *and the elected officers of said Chapters,* from their masonic standing.

In the Grand Chapter, I sustained the action of the Grand High Priest in suspending the Charters and work of the said Chapters, and denied *his right* to suspend the officers from their standing as Royal Arch Masons. A majority of the Grand Chapter voted to sustain his right to suspend them from Masonic standing, and they were declared suspended. A motion was then made to reinstate them. I denied the right so to do without petition, and that a suspended Mason could only be restored through the unanimous voice of the ballot box. A committee was appointed to wait on the Companions (who were in attendance in an ante-room) to know if they desired to be reinstated. Of what then transpired I have no personal knowledge, but learned that they were reinstated, and the Grand Chapter immediately voted a separation and appointed a committee to divide the assets. About a month after the Grand High Priest convened another special meeting to take final steps for the completion of the division, which was then voted, whereon the Grand High Priest abandoned the chair, saying he was not a resident of Maryland and could therefore not be the Grand High Priest of its Grand Chapter. One of the District Chapters (Potomac) has all the time resisted the separation, refused to unite in the movement, and claimed its original allegiance.

In my judgment the Grand High Priest has no authority to suspend by his own act a Companion from masonic standing. A Grand Chapter has no right at a special meeting to decide any other matter or matters than those for which it was convened. That the Grand Chapter having been convened to act upon the question of *suspension* had no right then to act on *division.* That the professed division is a nullity, and that the Grand Chapter of Maryland and the District of Columbia yet exists as a body having full jurisdiction over all its original territory. That the action of the General Grand High Priest is wrong in acknowledging this division and taking possession of the District as vacant territory, and taking Potomac Chapter under the protection of the General Grand Chapter. (I do not mean that this last step was wrong as a matter of policy, else Potomac Chapter by the act of the Grand Chapter and Grand High Priest of this jurisdiction might have been crushed.) That the Grand Chapter of Maryland and District of Columbia is yet the only recognizable body entitled to exercise jurisdiction over the whole of that territory. That the Grand Chapter of the District of Columbia is illegal, clandestine, and as yet a myth.

I have not written this for publication but for information, the questions involved are not definitely settled, and will come up for further action at the regular meeting of our Grand Chapter in November next, and I desire to have the best light I can get in the matter. The case has its difficulties, and I fear dangers too; and my desire is to avoid these as far as may be, and if possible to prevent our Grand Chapter from perpetrating more blunders. H.

We respectfully suggest to the parties engaged in this unfortunate dispute, that they agree between themselves upon a statement of facts. The state Grand Chapters to whom both parties are making appeals, would then be able to act understandingly, and might help them out of their difficulties. As the matter now stands they can give no opinion that may not be overthrown in twenty-four hours.

THE troubles of life are either of our own finding, or, if found for us, of our sustaining.

RESIGNATION to circumstances is a great virtue when it accepts misfortune as discipline.

SILVER WEDDING.

THE friends of our esteemed Brother, Rev. CHARLES H. TITUS, Grand Master of the Grand Encampment of Massachusetts and Rhode Island, paid him a complimentary visit at his residence in Taunton, on the evening of the 16th ult., it being the twenty-fifth anniversary of his marriage. The occasion was attended by about five hundred ladies and gentlemen: including among the latter delegations from the three Lodges in Taunton, who contributed very liberally to the donations of the evening. The intellectual part of the festivities was exceedingly well and appropriately managed. The Hon. William M. Rodman of Providence, read a fine poem, from which we give the following extract:—

A song for a union of twenty-five years,
Scarce clouded by sickness, unwater'd by tears;
Just think of it friends, what a measure of bliss
Is circled by love in a cycle like this!
What a tranquil retreat from life's desert gloom,
An oasis of verdure, of beauty, and bloom!
What a song of thanksgiving full-chorused should rise
And wing its glad flight to yon orb-studded skies,
That for twenty-five years no tear dripping cloud
Has mantled their home with sickness or shroud.
How few are the homes so sun-brigth as this,
So rose-wreathed and thornless, so vestured with bliss.
We greet you, our brother, and we greet your loved wife,
With words of glad cheer for your treasure of life;
For the treasure of life is contentment and health,
And these pledges of love the soul-life of wealth.
Sing then a glad song, with gleeful refrain,
Let naughtt the full tide of your gladness restrain,
But relinquish this hour to pleasure and song,
And let the glad echos glad echos prolong,
And tell all the world, that for twenty-five years,
One home in the world has known nothing of tears;
That loving and loved, one husband and wife,
Have travelled life's road, unvexed by its strife,
And, lest all the world for falsehood indite us,
We call for the proof from good Brother Titus;
And he to our call will responsive accord,
And say from his heart, "my wife's from the Lord,"
Who loving and prudent has led me along
O'er pathways of verdure and sun-slopes of song.

And now at high noon, in the mid-day of life,
I renew my young vow to my dear faithful wife;
And may she long live, my guardian, my guide,
The joy of my youth, and my time honor'd bride.

. . . .

But the sunset will come—the goal of all life,
When hushed is its tumult, and silent its strife;
And when 'neath its shade your vision grows dim,
May you catch the sweet notes of that welcoming hymn,
Which swells all unceasing with holy accord,
To welcome the ransomed—the loved of the Lord.

Brother Thornton, Grand Recorder, read a congratulatory address signed by several of the present and past officers of the Grand Encampment, who were not able to be present in person. Addresses were also delivered by several gentlemen, making the occasion one to be long remembered and cherished by our honored brother and his lady.

BENEDICT ARNOLD.

THIS celebrated man—infamously celebrated—was made a Mason in Hiram Lodge, at New Haven, Conn; which Lodge is still in existence. A contemporary in sketching its history, says:—

> Over this Lodge, which has continued its sessions without intermission for more than a century, have presided some of the most worthy and honored men of New Haven, and the catalogue of its members includes a great multitude. It is a singular fact, that while its roll is graced with the names of David Wooster and other patriots, it has also the name of Benedict Arnold, who, for his great crime of treason to his country, has covered that name with infamy. Yet a true Mason, who would give to each "according to his due," should be glad to know that even Arnold posessesed some Masonic virtues. His patriotism and his bravery, up to the time of his great fall, were undoubted. He more than any other one man, turned the tide of battle at Saratoga, that decided the struggle for our national independence, so that Arnold became both the savior and the betrayer of his country. He had great faults before his treason, and he had great merits likewise. His care for and partial support and education of the children of the brave General Warren, the brother Mason who fell at Bunker Hill, should be gratefully remembered by all Freemasons. Arnold was shamefully treated by the Continental Congress, by Gates and others, who were jealous of his fame; but he always found a steadfast friend in no less a brother Mason than George Washington. In deserting Washington and his bleeding country, the brilliancy of his fame was tarnished forever; and old Hiram could do no less than obliterate his name from her roll of members.

PRECIOUS SECRETS.

Society is founded on the principle of mutual dependence and mutual aid. Each State, community, family, and individual is possessed of secrets whose disclosure would be personally injurious without conveying a corresponding benefit to the public; and though private feelings or interests ought to yield, if placed in competition with the general good, yet in all cases where the advantage is equivocal, it is the wisest and best policy to withhold the information. On this principle, Freemasonry disseminates its benefits in the tyled recesses of the Lodge. The Grand Architect of the Universe locks up gold in the earth and pearls in the ocean, not to conceal them from human use, but to reward human industry for its search after them. It seems to be his fixed decree, that the improvement of the material world should depend on the combined efforts of human genius and labor; and that philosophy should be invoked for the melioration of the blessings of nature.

Why do men lock up precious things but to keep them from unhallowed hands? That secrecy is an important virtue, recommended in all ages of the world, and by the wisest and best of men, cannot be contradicted; nor can it be denied but that in all ages there have been societies who have had secrets which they have not indiscriminately revealed, but have disclosed to those only whom they thought worthy to be associated with them. The secrets of Freemasonry are open to the ingenuous and candid inquirer, if he seeks them by the legitimate process; while they are carefully concealed from those who might use them improperly or convert them to purposes which would prove injurious to the society. The good and worthy candidate is received with open arms; but to the vicious and dissolute the tyler is instructed to oppose the point of his naked sword.

The ancient mysteries were entirely founded on silence and secrecy; and no candidate could be admited to participate in the privileges which it was supposed to convey, without first having given an unequivocal proof of his taciturnity by a long and severe probation. Tradition relates a terrible instance of the consequences which attended a violation of this principle, which has been handed down to us in the story of Hipparchus, a Pythagorean, who, "having out of spleen and resentment violated and broke through the several engagements of the society, was held in the utmost detestation, expelled from the school as a most infamous and abandoned person; and as he was esteemed dead to the principles of virtue and philosophy, they had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a branch of truth and fidelity, drove the unhappy wretch to such despair that he proved his own executioner; and so abhored was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times; instead of which *his body was suffered to lie upon the sands of the sea-shore* in the isle of Samos, to be devoured by rapacious animals." — *Pierson's Traditions.*

BROTHER CHARLES R. STARKWEATHER,

Grand Orient, Boston,
10th Day of the Hebrew Month Elul, answering to Sept. 10, 1867, (V.E.)

The Sovereign Grand Commander to the Freemasons of the Ancient Accepted Scottish Rite in the Northern Jurisdiction of the United States, Sorrow! Sorrow! Sorrow!

Brethren, —In the midst of our rejoicings at the happy union of brethren long estranged from each other, we are afflicted with a heavy calamity. A pillar in our Temple has fallen!

Our Ill.·. Bro.·. Charles R. Starkweather, of Chicago, a Sov.·. Gr.·. Ins.·. General, 33°, and an active member of our Supreme Council, died on the twenty-seventh of the last month.

He was devoted to the teachings and sublime principles of our Order, and specially zealous for the welfare of the Ancient Accepted Rite.

Faithful to his duties in all the relations of life, he was a good man and true Mason. While we mourn his loss, let us cherish his memory and strive to emulate his example.

In token of our sincere regard for our Illustrious Brother, and of our grief that he has been taken from us, let the altars and working-tools of bodies under our jurisdiction be draped with the violet badge of mourning for the space of sixty days, and these letters be entered upon their records.

Given at the Grand Orient the day and year aforesaid.

Josiah H. Drummond,
Sov.·. Gr.·. Com.·.

BROTHER MOSES CLEMENT.

At a special meeting of St. Matthew's Lodge, held Thursday evening, July 25, 1867, the following resolutions were passed.

Whereas it has pleased an All Wise Providence to remove from us by death our brother, Moses Clement, —

Resolved, That we reverently acknowledge the hand of the Supreme Architect, "who doeth all things well," and submissively bow to His Holy Will; that we lament the death of one bound to us by the ties of Fraternity, and who as a citizen in an important and useful business avocation had attained eminent reputation and success; that we tender his bereaved family our sympathy, and commend them to Him who has promised to be "the widow's God and the Father of the fatherless," to the blessed Lord and Redeemer who "brought Life and Immortality to light," and to the Holy Comforter who "abideth forever."

Resolved, That we place this testimonial on our permanent records, present a copy of the same to the family of our deceased brother, and furnish copies for publication to the Masonic Monthly, the Freemasons' Magazine, and the Lawrence American.

Attest,

Fitz William Rogers,
Secretary St. Matthew's Lodge, Andover.

MASONIC CHIT-CHAT.

Grand Royal Arch Chapter of Massachusetts.—At the Annual Convocation of the M.E. Grand Royal Arch Chapter of Massachusetts, holden at Boston, Tuesday Evening Sept. 10th, 1867, the following officers for the ensuing year were unanimously elected:—Richard Briggs, Boston, Grand High Priest; Benjamin Lewis, Worcester, Deputy Grand High Priest; D. W. Lawrence, Medford, Grand King; L. B. Meston, Boston, Grand Scribe; Peter C. Jones, Boston, Grand Treasurer; Thomas Waterman, Boston, Grand Secretary; Theodore H. Emmons, Boston, Grand C. of H.; C. H. Norris, Salem, Grand P. S.; Henry C. Skinner, Milford, Grand R. A. C.; Z. H. Thomas, Jr., Cambridge, Grand M. of 3d V.; C. G. Jackman, Boston, Grand M. of 2d V.; W. Grover, Holyoke, Grand M. of 1st V.; Rev. J. P. Robinson, Boston, Rev. G. L. Hunt, Northampton, Rev. J. W. Dadmun, Roxbury, Grand Chaplains; N. A. Apollonio, South Boston, Eben F. Gay, Boston, Grand Stewards; A. F. Chapman, Boston, Grand Lecturer; Henry Chickering, Pittsfield, Committee on Foreign Correspondence; George H. Pike, Boston, Grand Tyler; W. Parkman, S. Millard, Thomas Waterman, Committee of Charity; J. McClellan, Solon Thornton, J. K. Hall, Committee of Finance; W. Parkman, P. C. Jones, R. Briggs, Trustees of Funds.

The "Lady's Book" for October opens with a beautiful steel plate, entitled "a passing cloud," which speaks for itself. We also notice an extra tinted wood cut, called "The farmer's daughter," illustrative of one of the many pleasures of rural life. The work department is "full to overflowing" of fancy work.

Amongst the reading matter, the article "The safe side" by Marion Harland has enough in the author's name, to need no further comment. "Letty's Boarder" by Mrs. Denison is an article well written and interesting, and deserves attention.

The Antietam Dedication.—On Tuesday, 17th ult., the Antietam Cemetry, where repose the remains of over five thousand of those brave spirits who went forth from their homes to fight for the flag of the Union, and there lost their lives, was dedicated with Masonic honors, by the Grand Master of Masons of Maryland, assisted by his Grand Lodge.

King Solomon's Lodge.—We have been presented with a copy of a neat volume modestly entitled "By-Laws of King Solomon's Lodge, together with Brief Extracts from the Records." But it is something more than this. It is in the first place a very beautifully printed volume; and, in the next and more important respect, it is a concise and exceedingly interesting history of the Lodge from its organization in 1783 to the present time, including several brief biographical sketches of great value, the whole prepared by W. Brothers Marden and Kettell, who deserve the thanks of the Lodge for the excellent manner in which they have done their work.

"Olden Time."—In Kirkpatrick's History of the Religious Orders of the County Norfolk, England (London, 1845), among the items for altering Grey's Friars into a Common Hall, in the 33rd year of Henry VIII. (1442) is the following:—"To a Freemason for making the gearings of the chymneys," &c. This was when the Fraternity was operative, as well as speculative. Such items are frequently met with among charges for altering and repairing the religious houses of the twelfth and thirteenth, and later centuries, as also in the earlier.

The Masonic Temple.—We learn that more than thirty thousand people have visited this splendid building during the last three weeks, and the unanimous judgment, not only of the popular taste, but of artists and gentlemen qualified by foreign travel to give an enlightened opinion on such subjects, seems to be that the halls and their ante-rooms are among the most elegant and tasty apartments of the kind in the world.—*Boston Journal.*

Rush of Visitors.—Not less than thirty thousand persons have visited the new Masonic Temple building within the past three weeks. There is but one voice in relation to the building, and that is of admiration. Of its kind it exceeds any similar structure in the world. This is slightly strong, but decidedly true.—*Boston Post.*

A Correspondent in Norwich, Conn., writes as follows:—"Our Consistory is in a very prosperous condition. We are about to resume labor after the summer vacation, with plenty of work in prospect. We are working the three grades of K——h in full, and intend to omit nothing."